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DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS

"LIBERTY, H[illegible]LINESS, LOVE."

CHANDLER ROBBINS, EDITOR. BOSTON, SATURDAY, JUNE 23, 1838. NO. 880--VOL. XVII.—NO. 25.

RELIGIOUS MISCELLANY.

[From the (London) Christian Teacher]

WHAT IS THEIR SPIRIT.

TRINITARIAN BIBLE SOCIETY.

The following is copied verbatim from a statement just put forth by this society. Any observations of our own would be superfluous; we are willing to leave a discerning public to its own decision.

'Here then (referring to Revelations 22 ch. 18, 19.) Two classes of persons are singled out especially, and noted with a curse in God's own word; and with *them*, all those who would fear to be partakers of other men's sins, will surely shun to be 'unequally yoked together;' from *them*, all such will especially desire and take heed, to 'come out and be separate.'

'Nor is it difficult to determine the classes, more especially marked out in this awful passage of God's word. For who are they that add unto that word, but the members of the Apostate Church of Rome? Who add apocryphal writings to the sacred volume, making them of equal value and authority with the Canonical Scriptures; human traditions to the written word and revealed truth of God, making them equally binding on the consciences of men; and objects of worship of man's device and invention, saints, and angels, to the one living and true God, who reveals himself in the scriptures, as the only object of religious adoration? And who are those who take from the word of God, but Arians and Socinians, and all the impugners of the doctrine of the Holy Trinity, who maim the sacred word at their will and pleasure—who set aside and explain away, to a vast extent at least, its divine inspiration and authority—who reject all its most essential and fundamental doctrines, even denying the Lord that bought them, and saying to the Triune Jehovah whom it reveals, 'Depart from us, for we desire not the knowledge of thy ways.'

'In the third place, as we have already adverted to the unspeakable importance of carrying on all the operations of a Bible Society in the spirit of humble and united prayer,—in due regard to this solemn duty and precious privilege, the Christian will feel the necessity of excluding the same two classes, with whom the two previous considerations have shown, that they could not rationally, nor scripturally unite. For, before we can call upon an assembly, or collective body, to unite in prayer, it must at least be understood, that they all acknowledge one and the same God. The Christian cannot call upon a professed and open Idolater to unite with him in prayer. And equally absurd would it be, to go into a society, composed confessedly of Christians and Socinians, and to say to such an heterogeneous assemblage, 'come, let us pray together;' for while the Christian worships the Triune Jehovah, whom the scriptures reveal unto us, as the God of our salvation, and the only object of worship, the Socinian utterly denies Him, and worships the phantom of his own imagination, which is as truly and merely an idol, as any graven or molten image. Thus simply and distinctly are we directed to the great fundamental doctrine of the trinity, as that which ought to be confessed by every Religious Society; and which must be acknowledged, before we can rationally or scripturally call upon the members, to unite in prayer for a blessing on the work in which they are engaged.'

FOR THE REGISTER AND OBSERVER.

OPINION.

What an infinite variety of minds and opinions we do meet in our daily walks. Among the opinionists of the day, there are two classes who stand out in bold relief, conspicuous to all eyes. The first is that class who are perfectly suited with things as they are, rather, as they have been. They hug every old doctrine reasonable or unreasonable; it is enough that their sires and grandsires centuries back, believed in it, to induce them to reverence and stand by it for ages to come. Many of these doctrines have no merit but their age, if that is any, and this class of believers appear to think age *is* merit enough. I believe they would hardly be willing to go towards Heaven, except in the beaten track, even though it were beaten until it had broken through, and all new doctrine is in their eyes heresy, nor would they be induced even to examine it.

The other is that class who are passionately fond of every thing that is new; who 'like to travel a new road, even when it leads to nowhere,' who especially 'admire what they do not understand.' No matter how ridiculous the humbug, whether it be Phrenology, or Animal Magnetism, 'Dr Sawdust,' or a letter from the moon, any thing of the sort, provided it is something new, (and newness in the eyes of this class constitutes almost as much merit as age does in those of the other,) they will embrace it with the most enthusiastic zeal, and keep its standard aloft until W., after examining it by his '*hand lamp of logic*,' proves that it will not stand that test, and then, *perchance*, it falls by its own weight.

There is another class of people who have no opinions at all, who are too indolent to examine or believe in anything. They doubt, because it is too much trouble for them to convince themselves or be convinced of any thing. If they are skeptical with regard to the great truths of religion, it must be from indolence, as it seems impossible for any to examine and still to doubt.

Thank heaven there is yet another class, and I hope a large one, whose motto is truth, whose beacon light is reason, and whose watchwords are 'liberty and love.' The leaders in this class see truth however it may be concealed, and bring it to the clear light of day. They are constantly watching to supply the deepest wants of their fellow creatures, and they feel that 'love of truth, to have a saiutary effect, must be anited with *love of mankind*.' Age or newness, in the eyes of this class, are neither merit or demerit; they are continually seeking new truth and gleaning that which has stood the test of ages from the rubbish by which it may have been surrounded. They have charity for our errors, they know our infirmities, they know also our strength, that we are of God. They will not believe, or require that others should believe in *contradictions* or *inconsistencies*, but they know also that some things are inexplicable. They feel that the 'mystery of godliness' 'is great,' 'God manifest' in the human race, in all nature animate and inanimate.

H * * * * *.

(From the Memoir of Rev. S. H. Stearns.)

THE DAIRYMAN'S DAUGHTER.

VISIT TO HER GRAVE AND COTTAGE.

The next morning I rose early, and with a little pony and gig, and a boy for a guide, I set off at six o'clock for the interior and eastern part of the island.

'The island is every where cultivated in the highest degree, and this part especially is covered with neat cottages and gardens, with rich farm-houses, and wheat-fields all enclosed with beautiful green hedges, and, rising into broad swelling hills and then sweeping away into rich verdant valleys, it looks more like a paradise than the earthly abode of trial and sorrow and toil. We rode on through this beautiful garden, regaled with fragrance and music and loveliness, six miles, till we came to the village of Arreton. Just by the old church, I told the boy to stop and stand by the pony, while I walked up to the church-yard. Instantly some half dozen little white-haired boys and girls rushed out of the neighboring cottages, and ran to open the church-yard gate, vieing with each other in their attentions to the stranger, hoping, I suppose, to secure his notice in return, and to receive a penny. A very little boy, apparently more intelligent than the rest, was foremost, and instantly throwing his arms around a plain, monumental slab, 'Here lies the Dairyman's Daughter, sir,' he exclaimed,—'and here's her sister,' exclaimed half a dozen voices at once,—'and there's her brother, and here's her father and mother, and that's her grandmother's grave.' I felt that I was on hallowed ground, 'just by the verge of heaven,' and would have been glad to have been alone, to indulge my feelings in silence and without interruption.

'It was early morning,—the dew still lay upon the grass, and its drops were sparkling in the sun. We stood upon the north side of the venerable old church, which threw its shade just far enough to embrace in its shadow the few graves around us, and to cast a soft, transparent veil over the resting-place of the sainted 'Daughter,' and her happy family. To secure silence and disguise my feelings, I took my pencil and began to copy the inscription: 'To the memory of Elizabeth Waldron, 'the Dairyman's Daughter,' who died May 30, 1801, aged 31 years. She being dead yet speaketh,' &c. &c. &c.,—a long inscription which I did not copy. By the side of her's is a smaller monument: 'Sacred to the memory of Hannah, daughter of Elizabeth and William Waldron, who departed this life Jan. 14, 1800, in the 27th year of her age.' There were no monuments, but simple mounds of earth, to indicate where the rest of the family repose. Though it was a quiet and retired place, the spot on which we stood was much footworn, and evinced that though the humble daughter of a poor dairyman has slumbered here, in silence, for more than thirty years, her grave is not unknown, forgotten or unnoticed. 'And do strangers often visit this spot?' asked I. 'Oh, yes, sir, a great many.' 'And why, do you think, they come *here* to see *this grave*? It is because Elizabeth was so good and died so happy,—is it not?'—So taking this for my text, I preached to my little audience a short sermon, and then dropping a penny or two into the hand of him who 'did outrun' the others, and 'was first at the sepulchre,' I bid them good bye and turned away. 'But where,' I called, recollecting myself, 'where did the Dairyman's Daughter live?' 'Out there, sir, on hill-common,—that is the way.' So seating myself again in the gig, I bade my guide take the direction of hill-common. We rode down a narrow valley and over a small stream, and then up a long, swelling, gently ascending hill, which became more and more like a broad plain. Along its sides and on its top were several neat cottages, and all the way beautiful hedges and fields. I could not but recollect, that by this very path a funeral procession had once and again wound, slowly and sadly and quietly and with heavenly hopes, to the old church and church-yard which I had just left. I looked back and saw both the church and the church-yard, and the little sourrounding village,—all still visible among the venerable old trees, which partly overshadowed and obscured them. I looked around me,—and looked onward, and seemed to see that same procession moving down the road, and I caught at once their thoughts and feelings,—and all the vision of that scene was, for the moment, a distinct reality. About a mile and a half from the church I saw a pretty white-washed cottage, surrounded by well-kept fields, and a small garden and shaded with trees. I could not but recognize it, as the very place where the dairyman and his daughter once lived. As I alighted from my gig, and stepped over the stile, and moved towards this attractive dwelling, a blooming young girl of perhaps seventeen or eighteen years, and of simple rustic manners, came out to open the wicket gate. 'Was this the residence of the Dairyman's Daughter?' I inquired. 'Yes, sir; my grandmother lives here now, the widow of Elizabeth's brother,—walk in, sir, and I will call her.' Directly as I entered the cottage, a sorrowful-looking, broken-spirited, care-worn old woman made her appearance, courtesying very humbly, and seeming ready to answer any inquiries which I might be pleased to make. 'Good morning, ma'am,' I said,—'I have called to see the place where the Dairyman's Daughter lived,—this is the place, is it ma'am?' 'Yes sir, this is the place; she lived here with her father and mother. My husband was her brother,—poor, dear man; he suffered every thing almost before he died. But he is gone, sir, and they have all gone, and we must go soon,'—and she sighed bitterly. A few kind, calm words, however, seemed to compose her and give her assurance; and then she related to me all the particulars of the family which she supposed might be interesting to a stranger. There is one brother, Robert, still living, who resides at Newport, and who is not, I suppose, in a very prosperous condition. The widow of William, who now occupies the cottage, has a daughter and grand-daughter living with her, and I think, her daughter's husband. They still depend *on the dairy*, for a subsistence, and have two cows and five acres of land. I cannot tell you why it was, but I stood and looked over the hedge and gazed on those *cows* with indescribable interest. The daughter and grand-daughter were engaged that morning in managing their little dairy, and were making butter. If I had leisure, I could give you, from memory, an exact drawing of the cottage and yards and gardens around it,—but I must defer this till, if it pleases God, I am permitted to see you, and sit and talk with you again by the family fire-side, and under the paternal roof. Every thing about the cottage was neat as a dairy-room. On my right, as I sat opposite the open door, was the fire-place, filled with fresh boughs and evergreens,—over it was suspended an engraved portrait of Rev. Legh Richmond,—'the dear good man, if ever there was one,' as the old lady called him. On a small table behind me, with two or three other books, lay a Bible. As I turned around and caught a glimpse of it, I said instantly, and I know not why, 'Is that Elizabeth's Bible?' 'Yes sir, that is her Bible, and there,' opening and bringing it to me to look at, 'there is her name written by her own hand, the only specimen of her hand-writing which we have.' 'And does this staircase,' said I, pointing to a door and flight of stairs on my left, in a corner of the room, 'lead to her chamber,—and may I walk up?' 'Yes sir,—O yes sir,—but you will find it in much disorder. We have had a mason at work there, but you may look up.' I ascended the stairs and looked around. I could not tell what the mason had done, or was doing, but it was just the chamber which is described in the Tract, and looked as if its long since departed occupant had left it but yesterday. The walls were white-washed, and the floor was washed white. There was the window, the only window in the chamber,—and through which the setting sun had looked in upon the dying child of heaven,—and there was her bed where she lay, and from which her spirit took its upward flight,—all just as you would imagine it. Before the cottage are two or three small elms, which the Tract I think, has called a vine; but they answer very well to the description, and every thing is in exact accordance with the picture.

'Before I left the cottage, the good woman brought me an album, in which vistors '*if they please*,' inscribe their names. I ran it over, and among other familiar names, I observed with a thrill of delight, 'Samuel Green, Boston, U. S.,' and 'H. Humphrey, Amherst, Mass., United States.' It made me feel as if I were at home, and yet on doubly hallowed ground, and I could not refuse to add my own humble name.

'As I was coming away, I could not but throw some pittance into the withered hand, and plucking a rose-bud from the garden hedge, and a white daisy from the ground, I bade farewell to the widowed occupant of the Dairyman's cottage, and rode on, with many 'a lingering look behind,' and a bosom swelling with emotion, to a spot scarcely second in interest to this; to the place where lived and preached and prayed and toiled, with delight in his Master's service, that holy and beloved one, by whom the Dairyman's Daughter, 'though dead, yet speaketh.'

The bells ring for fire. Every one starts up, but feels certain it is not his house, because he knows the chances are so widely scattered. Anon a hearse with its long funeral train goes by. No one thinks it will be his turn next, because he has never died yet; but when his house burns down, or death claims the body, he makes as great a fuss about it as if it was something new, and he had not had warning upon warning, ay, and continually.

BIBLE AT ROME.

The Rev. J. A. Clark, of Philadelphia, in a letter to his congregation, dated Rome, March 24, 1838, says—

'I wish to draw one argument from facts, connected with the living world around me, to urge upon you the proper appreciation of the privileges you enjoy. You, every one of you, have the word of God in your houses, and can read in your own mother tongue his wonderful works—those lessons of sacred truth that will make you wise unto salvation. The Bible in Rome is a strange and rare book. The only edition of it authorized to be sold here is in fifteen large volumes which are filled with popish commentaries. Of course none but the rich can purchase a copy of the sacred Scriptures. Indeed very few of the common people here know what we mean by the Bible. The question was proposed the other day by one of my fellow lodgers, to the lady from whom our lodgings were obtained, and who may be considered as a fair representative in the point of intelligence and religious information of the middle class of society in Rome:—'If the people here generally had a copy of the Bible in their houses?'

The reply was, 'Oh, yes, all the religious people have.' She also added that she had a very fine copy of the Bible, and immediately went to get it. When produced it proved to be a mass book with here and there a passage of Scripture accompanied with Romish glosses. When it was more fully explained to her what we meant by THE BIBLE, she replied: oh, yes, I know what you mean: that book is in several of the libraries in Rome, and some persons who are very religious also have a copy of it.' My dear people, what would you think if such a dearth of the word existed among us? A copy of the Scriptures to be found in several libraries in a city containing 150,000 inhabitants!! Let me beg of you to love your Bibles more, to read them more, and to be more zealous in distributing the word of God.'

FOR THE REGISTER AND OBSERVER.

THE SPHERE OF WOMAN.

We think there is a great and fatal mistake, when woman departs from the sphere of duty, and of action so clearly assigned her by the God of nature; when forgetting the delicacy of feminine feeling, she harangues in public, and assumes the tone of authority and command. This is not the orbit in which she is to move; and when she does this, she disturbs the beautiful harmony and order of nature, and intersects the orbits of others. The world is man's theatre, the arena on which he is to act and to suffer; but the limits of home in most cases, constitute her world—it is there, she is to produce the greatest amount of comfort and of happiness, there she is to mould character, there she is to exert an influence for the right and the good, which may be far more enduring, than though her voice were heard in the halls of legislation, or the marts of commerce.

There is one source of interest, and sphere of duty, to which woman may turn with all the enthusiasm of her feelings, all the powers of her mind, all the affections of her heart, which, while calculated to develope all her intellectual vigor, can never mislead by a false glare, can never dazzle to betray. Yes, religion will elevate and perfect the character; and, if to this, she owe all which raises her above her unfortunate sisters of the past, let her feel and acknowledge its solemn sanctions, and the duties which naturally grow out of her station in society, let the cultivation of her mind, the ardor of her feelings, all tend to this point; and if none be so humble, so limited in their sphere of duty, as not to influence other minds, and aid in moulding other characters; if all, in their own little circle, are putting forth an influence which will be enduring in its effects, then let that all be for great and general good, let the triffles of a day, the petty interests, the petty triumphs of vanity be forgotten, and let women be useful, high-minded, above all consistently religious. Say, if her mind has been ransomed from ignorance, her heart from debasing pleasures, what has done this, what but that religion at whose shrine she bowed; what but that Savior to whom she clung when even the chosen band of followers deserted him. And if this much she owe to its influence, what obligations and what responsibility must it impose upon her? When I assert that religion has done all for woman, I mean comparatively all. Before its introduction, wherever she held any thing beyond an inferior rank, it implied a degree of refinement and improvement, to which few, very few nations had then attained.

In the early periods of the Christian Church, who were more devoted, more energetic, more zealous, I may add more consistent, than the female converts? Did they shrink from suffering, did they not prefer all of hardship, all of privation, all of sacrifice, which their new faith required, rather than the renunciation of their heavenly hopes?

If it be true that, at the present day, woman may do much in giving a tone to popular taste and manners, surely it is one of her most sacred obligations ever to frown on vice, with whatever of external advantages it may be accompanied; let her approbation, her society, never be given to those who delight in scenes of vice, to those who would scoff at, or lightly approach the truths of our holy religion. Let woman's course be upward, her aim onward, let her rise superior to the follies, the trifles, and the interests of the present; marking her path in life with something of virtuous effort, and successful exertion; trusting the vindication of her sex, leaving the question of her *mental equality*, to be decided by her example, by *deeds* rather than *words*, producing arguments in its favor. But this she never can do, she never will do, fully, effectually, convincingly, until she becomes a practical, devoted, enlightened Christian; for mind has never fulfilled its destiny, genius has never reached its highest elevation, until consecrated at the altar of devotion. Woman, then, we would repeat, can never for a moment step beyond her appointed sphere without losing something of true respectability, some of her best claims to our regard—as a sovereign leading her armies to victory, presiding in the councils of statesmen, or lifting her voice in public, and pointing out the course which man should and must pursue, she excites far less of heart-felt homage, than in that path of duty which nature has assigned her. In that she may best prove her claims to *common sense*, by *learning* what her duties are, and faithfully *performing* them.

L. E. P.

Haverhill, Mass.

HISTORY OF RHODE ISLAND.

An Historical Discourse, on the Civil and Religious Affairs of the Colony of Rhode Island. by John Callender, A. M. With a Memoir of the Author; Biographical Notices of some of his distinguished Contemporaries, and Annotations and Original Documents, illustrative of the History of Rhode-Island and Providence Plantations, from the first settlement to the end of the first century. By Romeo Felton, M. A., F. S. U. S., &c. &c.

We are very glad at the reprint of Mr Callender's valuable discourse, and in a form and with accompaniments well suited to recommend it to general attention. The Rhode-Island Historical Society have conferred only a well-merited honor on the name and character of Mr Callender, who was eminently distinguished among his co-temporaries, and above many of them by the fairness and candor of his mind, by his endowments from nature, by his various learning, and the purity, humility, and benevolence of his life.

Professor Elton has well met the wishes of the Historical Society, by the valuable additions he has made to their collections. In their preface, the Committee for publication remark, 'that the original materials, which he has contributed, the information contained in the notes, respecting distinguished individuals, whose names are connected with the history of the colony, during the first century, add much to the value of the work; and when it is considered how little has been known in relation to the life of Mr Callender, we feel confident, that every reader of the discourse will be gratified to find so interesting a memoir of its author.

We take pleasure in making the following extracts from this Memoir.

The Rev. John Callender was born of reputable parents, in the city of Boston, Mass., A. D. 1706. His father, John Callender, Esq., was the son of the Rev. Ellis Callender, the highly honored and esteemed minister of the first Baptist Church in Boston from 1708 till 1726. Elisha Callender, his son, uncle to the subject of this memoir, became his successor in the pastoral office. This gentleman was educated at Harvard College, and was one of the fourteen students who were graduated in the year 1710. At his ordination, which took place May 21, 1718, three Congregational ministers gave their assistance, viz. Dr Increase Mather, Dr Cotton Mather, and Rev. John Webb. Dr Cotton Mather preached the ordination sermon, which was entitled, *Good Men United*.

This expression of Christian feeling on the part of the Congregational ministers in Boston, and the catholic spirit which existed at Cambridge, induced Thomas Hollis, Esq. of London, a wealthy merchant, of the Baptist denomination, to bestow very large benefactions upon Harvard College. Besides making large additions to its library and philosophical apparatus, he founded two professorships in that Institution, one of Divinity and one of Mathematics and Natural Philosophy, and endowed the College to the amount of a hundred pounds a year, to be distributed among ten scholars of good character.

Mr Callender continued faithful and successful in the pastoral office, till his death, March 31, 1738. A few days before he died, he said, 'When I look on one hand, I see nothing but sin, guilt and discouragement; but when I look on the other, I see my glorious Savior, and the merits of his precious blood which cleanseth from all sin. I cannot say, I have such transports of joy as some have had, but through grace I can say, I have gotten the victory over death and the grave.' His obituary in the public newspaper, three days after his death, was in the following words: 'On Friday morning last, after a lingering sickness, deceased the Rev. Mr Elisha Callender, minister of the Baptist Church in this town; a gentleman universally beloved by people of all persuasions for his charitable and catholic way of thinking. His life was unspotted, and his conversation always affable, religious, and truly manly. During his long illness, he was remarkably patient, and in his last hours, like the blessed above, pacific and entirely serene; his senses were good to the last. 'I shall,' said he, 'sleep in Jesus,' and that moment expired, very much lamented by all that knew him.' He published a century sermon in the year 1720, commemorative of the landing of our forefathers at Plymouth, which has furnished important information for succeeding historians.

Of the early years of John Callender, the subject of the following narrative, we have little information. At the age of thirteen he entered Harvard College, where he received the benefit of Mr Hollis's donation. The Hon. John Leverett, F. R. S. was at that time its President, a man whose mental excellencies were adorned by the noblest moral qualities. Here, his vigorous understanding was cultivated, a proper direction given to his activity, and his mind imbued with the principles of virtue and religion. He graduated from that Institution in 1723. In the same year, he was baptised on a profession of faith, and united with the first Baptist Church in Boston, of which his uncle was pastor. He was licensed to preach by this church, in June, 1727. In August, 1728, he received and accepted an invitation from the Baptist Church in Swansey, the oldest in Massachusetts, to supply their pulpit, and continued laboring among this people until February 15, 1730. Soon after, he received a request from the first Baptist Church in Newport, to visit and preach to them. This was the second Baptist Church in America, and was founded in 1644. After long and mature deliberation and earnest prayer, he accepted the invitation of that Church to the pastoral office, and was ordained, October 13, 1731. Rev. Elisha Callender, of Boston, preached on the occasion, from Matthew xxviii; 18, 19. Mr Callender continued the faithful and beloved pastor of this church and congregation, till he was called to his final rest.

Soon after his settlement in Newport, he became a member of a literary and philosophical society established in that place. The celebrated Dean, afterwards Bishop Berkeley, who resided there at that time, is thought to have suggested its formation. The society was select, and some of its members were men of great intellectual power—among whom were Judge Edward Scott, Hon. Daniel Updike, Governor Josias Lyndon, Dr John Brett, Hon. Thomas Ward, Hon. William Ellery, Rev. James Searing, Rev. John Checkley, jun., and Rev. Jeremiah Condy, of Boston. Among the occasional members were Governor Stephen Hopkins and Samuel Johnson, D D., afterwards President of Columbia College, New-York.

Apart from his more ordinary employment and influence as a minister of the gospel, Mr Callender acted an important part in relation to the more general and public interests of the town and State. In civil matters he was much consulted, and frequent and honorable mention of his name appears on the records of the town. His character commanded the respect and confidence not only of his own church and society, but also of the State of which he was an intelligent and useful citizen.

In 1739, Mr Callender published a historical discourse on the civil and religious affairs of the Colony of Rhode-Island, from the settlement in 1638 to the end of the first century, usually known by the name of the 'Century Sermon.' This is the only history of the Colony or State of Rhode Island, which has been written, and though small, it is a noble and enduring monument to the talent and piety of its author. It is written with great fidelity, is distinguished by solid and profound philosophical views, and by an ardent attachment to the principles of civil and religious freedom. It breathes a spirit of candor, impartiality, and enlightened piety, in every page. Mr Callender evidently took great pains in investigating the sources from which he drew his information, and his observations on men and things indicate an acute, observant and reflecting mind.

In the same year, he published a sermon preached at the ordination of Mr Jeremiah Condy, A. M., to the pastoral care of the Baptist Church in Boston. In this sermon, the liberal sentiments of Mr Callender on the subject of free communion, are fully exhibited. After earnestly inculcating the duty of all Christians loving one another as brethren, he observes, 'But I have trespassed too much upon your patience already, and shall therefore only beg leave to add, that if that glorious principle which was a fundamental article in the constitution of the first Baptist Church, gathered in this province, could be fully acted upon, we might with the utmost propriety, join the heavenly host, and sing, Glory to God in the highest: Peace on earth, and good will towards and among men. For they declared in their church covenant, 'That union to Christ was the sole ground of their communion with each other, and that they were ready to accept of, receive to, and hold church-communion with, all such, as in a judgment of charity, were fellow-members with them in their head Christ Jesus, though differing in such controversial points, as are not absolutely and essentially necessary to salvation.'

The religious sentiments of Mr Callender were ever thus fearlessly avowed and honestly maintained. His inflexible integrity did not permit him to conceal the convictions of his mind on any subject which he thought affected the social, political or moral interests of mankind.

After a long and painful illness, which he bore with Christian resignation, he died in full expectation of the blessedness of the righteous, January 26, 1748, in the 42d year of his age.

Mr Callender, on the 15th of February, 1730, was married to Elizabeth Hardin, of Swansey, Mass. By this lady he had six children: Elizabeth, Mary, John, Elias, Sarah and Josias. The following description of his person is taken principally from an original portrait. He was about the middle size, graceful and well proportioned. His complexion was fair, his features were regular, his forehead was high and prominent, and in his countenance there was an admirable mixture of gravity and sweetness. His eyes were of a dark blue, and said to be remarkable for their intelligence and brilliancy.

The character of Mr Callender, both in public and private life, was truly amiable and excellent. Whether viewed as a citizen, a relative, a friend, a christian, or a minister of the gospel, he adorned the sphere in which he moved.

[From the Unitarian Miscellany.]

JUSTICE OF GOD NOT OPPOSED TO HIS MERCY.

There is not, perhaps, in the whole range of school divinity, a more fruitful source of error, than the opinion, so generally entertained, of the opposing and contradictory qualities, influences, and requisitions of God's justice and mercy. To read the common *schemes*, as they are called, of theologians, one would imagine, that the divine mind was never at peace, that a perpetual conflict was kept up between its lenient inclinations, and the stern demands of what might not irreverently be termed a sense of duty, were it not more like the unbending fate, which was thought by the ancients to govern the determinations of their supreme divinity; for though not stated to be so, it certainly gives the impression of an external and independent power, which interposes itself to forbid the intentions of love.

This idea is not confined to written systems, and voluminous bodies of divinity; would that it were, for then its injurious effects might not be so extensive; but your children are taught to repeat it in their catechisms, yourselves repeat it in your church creeds, it is forced into the prayers of your clergymen, and they insist and dilate upon it in their lectures and sermons, over and over again. On the great subject of the mission, sufferings, and death of the Savior, you are constantly told, that God saw the sinful and wretched condition of men, that he pitied, and resolved to save them; but they had sinned, rebelled, and fallen; they had committed an infinite offence against an infinite Deity, and a frowning, unrelenting *Justice* interposes, and calls for an infinite satisfaction, the sacrifice of his only son. Mercy is obliged to yield, Justice obtains its demand; while, in the language of a bargain, the sacrifice is called an *equivalent*, and the whole transaction is termed a *merciful plan, a dispensation of love!* No wonder that there are so many infidels, when this is represented as Christianity.

Without entering upon an examination of the several errors of this system, a few remarks will be offered on that, which may be considered as the fundamental and prevailing one, namely, the supposition of a disagreement between the attributes of God; the idea that his rigorous justice intercepts the benevolent designs of his mercy.

Is not this opinion, in the first place, degrading to the true character of Supreme Perfection? Does it not leave a blank in the description of Deity, which even our finite conceptions may fill? Is it consistent with the *unity* of his character, thus to present one of its

principles in decided oppposition to another? Is it consistent with the *loveliness* of his character, thus to present its severity overcoming its benevolence? Or is it consistent with the *dignity* of his character, thus to present its benevolence yielding to its severity? With such conceptions of God, can we feel satisfied, can we feel secure? Let any unprejudiced and thinking man ask himself these questions separately and seriously.

Is not this opinion, in the second place, at variance, not only with proper apprehensions of the whole divine character, but with a proper definition of the divine justice and mercy, singly considered? What is the justice of God, and what is his mercy? Does his justice demand inflictions, from which his mercy recoils? We think not. Does his mercy ask for indulgences, which his justice refuses to grant? We think not. When justice is unfeeling, and regards not, as its sole and ultimate end, the happiness of its objects, it certainly is not just; it ceases to be justice, and takes the aspect and character of cruelty. And when mercy is short-sighted and partial, acting from impulse, rather than from a sense of right, and relieving present misery, rather than consulting for real and lasting good, it is no longer mercy, it has degenerated into weakness. Who will ascribe either of these dispositions to God? Who will say, that his justice is but wrath, and his mercy but unguided feeling? And yet this is virtually said by those, who hold the opinions against which we are contending; it is virtually said by the common error which we have stated; it is virtually said by those systems, which make our redemption the result of opposing principles and counsels, and the performance of a previous stipulation. There is no getting away from these inferences. In the common systems of divinity, the justice and mercy of God are plainly represented as distinct and opposed. Now these qualities, in their perfection, never can be either distinct or opposed; for perfect justice will always have pity on weakness and frailty, and perfect mercy will always unfalteringly pursue the straight and only course, which leads to the best possible consequences.

The idea, therefore, of an opposition between the justice and mercy of God, arises from a gross misapprehension of those attributes themselves, and is unworthy of the divine character. If these propositions are established, it follows, in the third place, that it will produce injurious effects on our own minds. Religion is so important a subject, that religious error must be hurtful in some way or other, and in a greater or less degree. God is the object and end of all religion, and so far as a particular system of religion inculcates wrong conceptions of God, it must be a false one, and false in its very foundations. God is the Supreme Disposer; he governs our lives according to his will, and keeps in his own hands the entire regulation of our future destiny. We are weak and powerless; we cannot stand before him; we know that we cannot; unforeseen and uncontrollable events defeat our intentions, and defy our calculations; and death cones, we know not how or when, to close the present scene. It must affect us nearly then, to know what is the character of this being; and according to the conclusions which we form, will be in a great measure the complexion of our religious opinions, and the tone of our religious language.

If, then, we regard him as a monarch, whose resolutions are taken without reference to the nature and circumstances of those whom he governs, and whose inflictions are determined by a principle, which, however severe it may be, he is compelled to follow, we must of course regard him with feelings, which, in great part, will be those of apprehension and dread, with feelings which ought not to be connected, no, not at all, with the Only Wise and Good, with feelings which are calculated to repress the confidence and grateful love, with which we should seek our Father, and which should not be suffered to mingle with the adoration of the heart. And this is the fact. And this is the explanation of many of the superstitious notions and observances, which reflect any thing but honor on the religion of Christ. The Savior has been prayed to, and the Virgin Mary has been prayed to, and hundreds of saints have been prayed to, in preference, yes, we scruple not to say, in preference to the great and only true object of worship; because a servile and unworthy fear was entertained of that object, and other beings and names were resorted to, in order to propitiate and favorably incline the Holy One, who is always more ready to hear, than we are to pray, and always more willing to forgive us our sins, than we are to forsake them. What is the language of nine out of ten of the hymns which are addressed to Christ, and sung in Christian churches? Plainly this; that Christ is a merciful, benignant, and compassionate being, who interposed between the anger of God and the destruction of men, and offered himself as a sacrifice to that inexorable vengeance, which neither could nor would accept of any other. Is this reason, is this religion, is this Christianity, is this in accordance with the language of him, who said, 'Why callest thou me good, there is none good but one, that is God?'

Now what can be the origin of so monstrous an error? We conceive it to be occasioned by referring the character and counsels of God to the very imperfect standard of our own actions and feelings. By this, we mean, that instead of raising their own ideas to some understanding of perfection, men have brought down perfection to the level of their own ideas, or in other words, have substituted imperfection in its place. They have considered, not so much the true and abstract nature of justice and mercy, as the justice and mercy which live upon earth, are conformed to their earthly residence, and modified by the passions, the weakness, the false judgment, the short-sightedness of man. It is true, that we must form our conceptions of the personal attributes of God, from corresponding qualities among ourselves; but then we must not confine them here, but remember that they are to be invested with omniscience and infinity; in short, united to one another, and united to God.

To illustrate by an example. Brutus pronounced judgment against his own sons, because the good of the commonwealth, as he thought, required that they should die. This act has been praised by some as *just*, and condemned by others as *unmerciful*. One will think that he displayed his heroism in sacrificing the feelings of a father to the existence of a state; and another, that the voice of nature should never have been so cruelly stifled at the call of a heartless theory, or the prospect of an uncertain good. But the fact is, we are not competent to decide at all on the case, because we can neither balance motives nor consequences. Neither was Brutus capable of deciding whether he acted right or wrong, because he could not foresee effects, nor determine whether the father or the magistrate ought to have prevailed in the decision. He only acted according to the best of his judgment; and that is all which any man can do in a question of opposing feelings, interests, and considerations. But here is the error. Men have supposed the Deity to be placed in a certain situation; and then have undertaken to say how he must have been influenced, and how he ought to have determined, and actually did determine, under the existing circumstances. They have undertaken to say, from their own notions of what would have been felt and done on earth, what in reality was felt and done in heaven; without reflecting that they were applying this rule to a being, who is impassible and omniscient, and who could not, therefore, entertain any inclination in opposition to any principles, or be guided by any circumstances, of which he did not clearly see all the bearings, relations, and results.

We shall conclude this essay by giving such a view of the justice and mercy of God, as will form a summary of what has been offered on this subject. To speak strictly, we should say, that justice and mercy were not separate qualities of the divine mind, but that, although we used the names separately, for the sake of convenience and accommodation, they were, in fact, the same. The ways of God are right, and this expresses all that we mean, when we say that they are just and merciful. In the counsels of God, there can be no wavering, nor even deliberation; the course that alone is proper, the course that alone conduces to the best possible ends, in every possible connexion, and throughout all eternity, that course is alone pursued, and it is pursued exactly when its operation is called for by infinite wisdom. This course is just at the same time that it is merciful, and merciful because it is perfectly just. It never deviates on account of motives, which we should call compassionate, because if it should ever deviate in the least, it would cease to be both just and merciful. It never can he swayed by sentiments of anger or revenge, because, as it consults the good of the whole, and the good of each individual, it must terminate in the happiness of all. Let us henceforth have more enlarged and exalted conceptions of that Almighty Being, who is both Wisdom and Love, whose justice cannot be unmerciful, and whose mercy cannot be unjust; whose justice and mercy are one. F. G.

FOR THE REGISTER AND OBSERVER.

SONNET, IN RESPECT TO THE CHEROKEES.

Pillage, and scorn, and warfare, we have known,
Dealt with a liberal hand, by foreign care,
Our villages and harvest lands were fair,
We thought these pleasant scenes were all our own.

We shed no hasty tear, and wake no moan
For this deceit; that Spirit shall repair
Our mighty wrongs, to whom all things that are,
Pray evermore; *we* pray to him alone.

But 'tis a burning, dreadful, hideous wrong,
To tear us from our peaceful plains away,
Where we have dwelt in happiness so long,
Forcing us to an unknown, untried day,
Rude tribes, and rudest wilds among,—
God! *thou* wilt listen, as we humbly pray!

FOR THE REGISTER AND OBSERVER.

QUESTIONS SUGGESTED BY THINKING OF MAN AS HE SHOULD BE.

If women are equal to men in intellect, and that they are so, the best and most learned men of the day admit, (of one of whom, it is said, 'what HE ADMITS *must* be true,') can they not decide for themselves, what is their proper sphere, without having the instructions of men forced upon them, against their wishes? Cannot men trust to woman's own sense of propriety and right for good conduct? Do women lay down the appropriate sphere for men to walk in, and condemn them if they step out of it? Women would think such a course decidedly out of their sphere. Why cannot men be as kind to them? So long as woman breaks no law of God or man, of modesty or propriety, do let her have liberty of thought, speech and action, the same that men take for themselves. There is no reason why she should not, except that men think so *because they think so*. Must a woman always be called 'vain and ambitious,' if she comes before the public in any way? As well might a man. If a woman is in advance of her age in knowledge, and such things have been, must she conceal her light 'under a bushel,' or may she, as did Madam DeStael and Mrs Somerville, 'set it on an hill so that it cannot be hid?' All the human race are interested in the promulgation of truth. Is it not possible for a woman to have as much love for her fellow creatures as man, and as deep and heartfelt a wish to aid in improving their condition, and must she against the dictates of her conscience keep that light she knows herself capable of imparting to those around her, concealed in her own bosom, because, forsooth, lordly man assumes that she is 'vain and ambitious, if she comes before the public?' Is truth the exclusive discovery of man, and is it rational for man to dictate opinions to women forever? If 'activity, *to excess*, is better, less dangerous, than passivity *to excess*,' had not women, and men too, better do too much, in disseminating truth and knowledge, than nothing at all?

Can there be a more 'appropriate sphere' for a human being than disseminating truth to those whose deepest want is for the living truth?'

II.

WILBERFORCE ON HIS DEATH-BED.—The next morning his amendment seemed to continue. To an old servant, who drew him out in a wheel-chair, he talked with more than usual animation; and the fervency with which he offered up the family prayer was particularly noticed. But, in the evening, his weakness returned in a most distressing manner; and the next day he experienced a succession of fainting fits, to which he had been for two years subject, which were followed by much suffering, and which, for a time, suspended his powers of recollection. His physician pronounced, that, if he survived this attack, it would be to suffer much pain, and probably, also, with an impaired understanding. During an interval, in the evening of Sunday, 'I am in a very distressed state,' he said, alluding apparently to his bodily condition. 'Yes,' it was answered, 'but you have your feet on the Rock.' 'I do not venture,' he replied, 'to speak so positively; but I trust I have.' And, after this expression of his humble trust, with but one groan, he entered into that world where pain and doubt are for ever at an end. He died at three o'clock in the morning of Monday, July 29th, aged 73 years and 11 months.

FOR THE REGISTER AND OBSERVER.

RELIGION IN SCHOOLS.

I am most happy to say that the high and holy principles of Christianity, have been recommended this week, with a success which I never expected to witness, in N. Hampshire. Our Legislature invited the Rev. Charles Brooks, of Hingham, to address them on Education. We, who were of liberal views in religion, were glad of this; but feared how it would take with those who think Unitarians cannot be interested in piety. Mr Brooks delivered three lectures in the hall of the House of Representatives, and repeated them by request, to the citizens in the Orthodox meeting-house. Never was a livelier interest created in a shorter time. He met every objection, and in extemporaneous discussions showed an ability which we had not looked for on this subject.

We immediately voted unanimously as follows: 'Resolved, that the thanks of this Legislature be tendered to the Rev. Charles Brooks of Hingham, for his interesting, able and instructive lectures on Education, recently delivered in this Hall; and that the Clerk notify him accordingly.'

The main point of Mr B.s system is *religion*, and he has, in making hundreds of converts of our best citizens to his theory, convinced a great number that Unitarian Christianity admits of deep piety and disinterested benevolence. All our papers of all sects speak favorably, and I think a new era is dawning on New Hampshire.

Yours, EX OFFICIO,
AND A NEW HAMPSHIRE UNITARIAN.

EGYPTIAN DANCING MADNESS AND FIRE-EATING.

Professor Hecker has written a valuable and elaborate history of the dancing madness that seized multitudes of religious fanatics in the middle ages, and of which the name is still preserved in our nosology, under the title of *St. Vitus's Dance*. The effects of the various positions and motions of the limbs and body on the mind have not yet been studied by phisiologists with all the attention the subject deserves and requires. That attitudes and gestures exert a very important important influence on the mind may be proved by the effects of the manipulations used by the practisers of animal magnetism, and by the testimony of actors who acknowledge that it is difficult to assume the posture indicating any passion without feeling more or less of that particular emotion. We cannot throw ourselves into the attitude of the striking combatant without feeling somewhat of the ardor which would give strength to his blow; neither can we imitate the shrinking posture of the terrified, or the headlong flight of the pursued, without partaking more or less of their fears. To a certain extent this circumstance, combined with the contagious nature of fears, may explain the difficulty of rallying troops if once they have turned their backs to the enemy; and even the bravest and best disciplined soldiers, in retreating leisurely before an advancing foe, find it a task to proceed in good order. The attitudes of the female dancers at Gades, described by Martial and Juvenal, and those of the Egyptian public singing girls called *Ghawazee*, exert an influence over the passions not only of the spectators but of themselves. Some dances consist of motions calculated to excite an amorous, some a martial spirit. The latter are the chief favorites of barbarous, the former of more polished nations; and without fear of giving offence, we may be permitted to rank the waltz among the physiologically erotic species of dancing, although we do not quite agree with Byron in unconditionally reprobating its introduction amongst the English. Again, among the ancients the value of forms in encouraging feeling of devotion or respect, seems to have been fully understood, and certain postures were accordingly scrupulously enforced in the ceremonies of religious worship, or in the respects paid to kings and princes. Hence the different values attached in different parts of the world to prostrations and genuflexions, when a subject approaches his sovereign; matters which the unthinking regard as mere idle ceremonies, but which the physiologist must consider as founded on the fact, that these positions do actually increase the awe felt on such occasions. The priest and priestesses most celebrated among the ancients never, thought themselves inspired, never ventured to utter oracles, even at Delphi, until they had worked themselves into a frenzy, by a quick succession of forced attitudes and grimaces. In Grand Cairo at the public festival of the Mohhaaram, and others kept periodically, the whole population of Cairo, says Mr Lane, is on the move, when the crowding, jostling, and pushing in the narrow streets and in the mosques is quite intolerable. 'At these times the convolving and dancing dervises are performing their tricks over every part of the town; blasphemously bawling out the name of God, and asking charity in the terms of the Koran.' Mr Lane says, 'that each seemed to be performing the antics of a madman; now moving his body up and down, the next moment turning round; then using odd gesticulations with his arms, next jumping, and sometimes screaming; in short, if a stranger observing them were not told that they were performing a religious exercise, supposed to be the involuntary effect of enthusiastic excitement, he would certainly think that these dancing dervises were merely trying to excel each other in playing the buffoon.' We cannot agree with Mr Lane in this opinion, and have no doubt that the motions of the frantic dervises, properly analyzed, would be found essentially different from those of a buffoon. Thus, says the writer of an article in the Quarterly Review, they dance and whirl till they become as crazy as our own Irvingites with their gibberish howlings in an unknown tongue; but the feat performed by one of these enthusiasts is so surprising that we must transcribe it. 'In the middle of the ring was placed a small chafing dish of tinned copper, full of red hot charcoal; from this the dervise just spoken of seized a piece of live charcoal, which he put in his mouth; then did the same with another and another, until his mouth was full, when he deliberately chewed these live coals, opening his mouth wide every moment to show its contents, which after a few minutes he swallowed; and all this he did without evincing the slightest pain, appearing during the operation and after it to be even more lively than ever. The other dervise before alluded to as half naked displayed a remarkably fine and vigorous form and seemed to be in the prime of his age. After having danced not much longer than the former, his actions became so violent that one his brethren held him; but he released himself from his grasp, and rushing towards the chafing dish, took out one of the largest live coals, and put it into his mouth. He kept his mouth open for about two minutes, and during this period, each time he inhaled, the large coal appeared to be almost of a white heat; and when he exhaled, numerous sparks were blown out of his mouth. After this he chewed and swallowed the coal, and then resumed his dancing.'

(Extracts from the twenty-sixth Annual Report of the Massachusetts Temperance Society.)

OBJECTIONS TO THE NEW LAW.

It is objected, that it is a violation of natural right,—is unconstitutional, and is inexpedient. Let us consider these objections. As preliminary, one fact should be distinctly stated, and borne in mind. The law is not new to our legislation. From the earliest days in the being and history of this state, laws have been made, and submitted to, regulating the sale in spirituous liquors; nay, more, an excise has been raised upon such sale. The conditions for obtaining a license have been always fixed; much formality has been necessarily submitted to before getting one. Selectmen under their oath of office, after the fullest deliberation upon every case, have been bound to certify that the sale was for the 'public good;' and that, in their belief, the person applying for a license was of good moral character. A great discretion has thus been given to those public officers, and they have always exercised it, granting a license to one, and withholding it from another.

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But the present law, it is objected, violates our natural and political rights. Let us next examine this most frequently urged objection. A man, and every man in every community has a right, the fullest right to use his whole faculties, and means, his mind, his body, and his estate, to promote his own best good and advantage. This is the extent and limit of human right. As it is universal, it contains within the very condition, that no man, and no body of men, have any right so to use his faculties, as obviously and necessarily to injure or harm any one else, or to prevent his whole use of his faculties for his own good. A man has no right to do what tends directly to the injury, to the weakening, or to the destroying of his own power to use all his faculties and possessions to his best moral and physical advantage. These are self-evident propositions, and would not have been gravely set down, but for the objection above made.

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The constitution of the state, and all that has been done in regard to the temperance reform, have their authority, and their foundation in this great truth,—*there are no immoral rights*. What is immoral in itself, or what leads directly to immorality, cannot be right. So obvious a truth is this, that were it not seriously objected that rights are invaded in what has been done here, it would have been little rather than solemn trifling to have stated it. Right supposes duty,—a moral obligation to do something, or not to do it. This is the essence of right. What moral obligation is there to be a drunkard, or to supply the certain means of producing intemperance. Is it not utterly wrong to be, or to do either? Let the only true, and the highest view be taken of this matter. Let interest, and prejudice be for a moment put aside from the mind, and there can be no difference in the ultimate result to which all will arrive.

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The real question of constitutionality is this. Does the state law thus viewed contravene the United States law? Has a state a right to regulate the sale, within itself, of what the United States law allows it to bring within itself from abroad? The answer to this question is found in actual practice. This state, and all the other states, do regulate such sales. The laws of this state declare what shall be the terms of disposing of such importations in all instances where the articles imported tend directly to produce death, disease, or any direct injury to the community. The old license law was intended to be precisely of this character. The whole evil resulting from the use of spirituous liquors, as drinks, was not understood or felt, and the law was framed during the prevalent want of knowledge of their ruinous effects; ruinous as they now are known to be to the individual, to domestic happiness, to moral and intellectual progress, and producing the unmixed evils, in this use of them, of vice, pauperism and crime. But the law as it existed, was a law of restraint, framed, as it was, in the popular ignorance of the time.

Farther. The state law does more than all this. Look at the auction laws. These prohibit sales of goods, even in original packages, unless a tax be paid on such sales. In other words, levies such tax as a condition of public sale.

Again. The United States laws allow the unlimited importation of gun-powder and fire-works. But the law of this state prescribes exactly how gunpowder shall be sold, within its limits. It forbids, on pain of forfeiture, the landing of only a prescribed quantity, and directs how much may be stored at once in any one place. It absolutely forbids the keeping, selling, or even the advertising for sale, or the firing of fireworks, rockets, serpents, &c. without a license.

* * * * *

It was observed in another part of this report, that a law in regulating the sale of spirituous liquors is not new to the legislation of this state. Such laws were enacted almost two centuries ago, and have been variously modified in the succeeding times. They were never regarded to be so perfect, as not to be altered or improved. But this historical fact is referred to for another purpose, and which it is believed contains a striking and important argument for the latest legislation. It is this. Long before the adoption of the present constitution by the United States, similar laws existed, laws for the regulation of this particular traffic. They were known to the people of this state when the constitution was adopted, and were felt to be a legimate portion of their reserved rights. At least no objection was made to them either by the country generally or by the people of this commonwealth. The simple fact of having so regarded them through our whole history, both colonial and independent, presents the strongest argument for the constitutionality of the new law. Like all which have preceded it, it is in no sense *prohibitory*, but altogether for *regulation*, and grows out of the long known and fully admitted power of the state to make such regulation.

In conclusion, let it be distinctly stated, that the legislation which has now been considered and defended, has been decided by the supreme court of Maine, and of this state to be entirely constitutional.

One other object remains for consideration. It is objected that the new law is *inexpedient*. The temperance reform is moral reform. It has labored for more than a quarter of a century to produce moral conviction. It has met with ridicule, obloquy, and contempt through every stage of its history, and in its latest days, the present moment, it is its lot still to encounter the obstacles to its progress. It may be best that it is so. If such sentiments exist, let them be expressed. If evil comes of them, as was said before, there is only one party likely to be injured. Ridicule has long since ceased to be the test of truth, and it is now rather a question of taste than of principle, whether this weapon, in a moral warfare, is the best that might be selected. But the question of expediency is raised, and this includes others, *reaction* among the rest. We are told of commotions likely to come; whether that these are to be produced or prevented by the warning, doth not fully appear. It comes from the opponents of the reform sometimes, and may be used by such merely or partly to aid the fulfilment of the prophecy.

The object of expediency has been already partly considered in the early part of this report. It was endeavored to be shown, that the law, as an expression of the moral sentiment of a people, was a part, and a most important one, of a moral reform. May not the expediency of the law be inferred by the great majorities of both houses which voted for it. Is not this fact in the history of the passage of the law, the strongest evidence of its expediency. It is the voice of the people declared by their representatives. And is not such a voice always to be heard? The argument for expediency is found in the admitted fact, that moral power alone does not, if it cannot, reach to the whole or nearly the whole of a moral evil. It must sometimes avail itself of the highest sanctions in which it can clothe itself, and when its whole agency is for good, and only for good, the highest good of the individual, and the community, who that wishes best for both can seriously question its expediency?

Can it for a moment be regarded as inexpedient for a man, or for any number of men to labor to the extent of their ability to promote their own highest moral and intellectual elevation, and to find in this desire for personal improvement in their whole condition, an aspiration for a felicity that this world cannot give? Would it in any sense be inexpedient for such men to give their time and their thoughts to whatever may have the same results for all other men, more especially for those over whom ruinous habit exerts its most fatal agency? If the simplest conviction of duty teaches the expediency, nay, the obligation on the individual so to act, in which lies the inexpediency of giving to such duty the sanction of law? a law which violates no natural right, which is approved by conscience, and confirmed by the express word of God?

The new law is farther argued to be inexpedient, because it attempts to force men into goodness. 'We are not,' it is said, 'to be made good against our will.' 'A forced virtue is no virtue at all.' Now, no man, not wholly profligate, can or does escape the control of a power within him, or out of him, which is superior to himself. The simplest obligation of duty,—the sense of duty in its very self, is control; so that, in the very best a man may do, he is conscious of having obeyed a law, the plain requisitions, namely, of a moral nature. But setting all this aside, what force is there put upon a man's actions by a human law which diminishes his liability to commit a crime, whether in regard to himself or others, and thus strengthens him for the performance of all duty? The question is simply this; how far may a man or a state, consistently with what is termed natural right, and with a constitution framed for the public advantage, remove from the individual, or the community, a known cause of the extremest evil? We say *remove, take away*, for the law under discussion, proposes only to *lessen* its power. If we look for an answer to the common sense principle of all men, there can be no question what answer we shall receive; and the question is fearlessly left to this principle for its whole answer.

Finally, the new law is declared to be inexpedient because it is *premature;* it is in advance of the time, is before or beyond the popular knowledge in regard to the temperance reform.—In this, or in some other form, this objection has been much insisted on. And how may it be answered? First by facts. The temperance reform, we are told, began in New York, twenty-nine years ago. We know it began in this city, or rather in the town of Boston, *twenty five* years ago. We know that from the society formed here, unnumbered societies have proceeded, or have followed its formation. Witness the American Temperance Society, the most efficient of all societies. Next the state societies in almost every commonwealth in the country, then the American Temperance Union, a body of vast numbers and most salutary influence,—the Congressional Temperance Society instituted at the seat of government of the nation,—composed only of members of Congress, and numbering from among these, the moral, the gifted, the great men in the land. And lastly, the Massachusetts Temperance Union, recently formed here, and as we hope and trust, destined to do great good. And what have these societies, embracing thousands, nay, millions of the people of this broad land,—what have they been doing for more than a quarter of a century. They have been at work, day, month, and year, by agents,—by tracts,—by tales,—by meetings,—addresses, and by discussions,—in short, by using the whole moral and intellectual power of multitudes of men, these societies have labored to diffuse light and knowledge over the whole land,—nay, more, they have labored for other and distant lands, that they, too, might have the light, and be blessed by its life-giving rays. Such are the facts we place against the objection, that the law is *premature*, in advance of the current opinion, the prevailing sentiment of the times. These facts cannot be made other than they are. They may be characterised as men may please to give them character, but there they stand, and will stand, let objection assume what form it may.

ONE WHOSE WORKS PRAISE HIM.

The following just and beautiful tribute to our esteemed Chief Magistrate is from Mrs Gilman's notice of a Phi Beta Keppa celebration at Cambridge. We extract it from 'Poetry of Travelling.'

After musing awhile on these things, until the voices of the speakers sounded, dream-like, amid the deeper voices of the past, my attention was rivetted by one conspicuous individual. I had seen that subdued glance years ago, at his first college exhibition; it was the same—the same slow raising of the clear blue eye, the same deferential bow at honors conferred. The cheek of the man was pale; on the boy's was a crimson spot, where genius seemed feeding; time had laid his hand on the head of the man, the boy's fair hair was glossy and full; the limbs of the man, though not large, were firm, the boy was slender, so slender that it was feared mind would master him, and that he would be one of those plants that die early. Why God so often takes the prematurely ripe, we know not; but we know that the responsibilities of such moral agents as he permits to remain, are fearfully great. The eye of heaven must look searchingly down on the individuals it has gifted so unsparingly.

At the Commencement of 1811 he again appeared, still a boy, bearing off the honors of a man. There was another lapse of time, and he stood before the Phi Beta Kappa Society as a poet; and the lips of the fair opened in praise, and friends gathered and fluttered like butterflies around the opened flower, and old men shook their heads in pleasant surprise, or gazed upon his modest brow, and bade him God speed. A few years passed, and he stood to be ordained in the holy character of a Gospel minister. I shall never forget that day. As his fathers in the ministry laid their hands on his head, he looked too slight for so tremendous a charge; but when, at the close of the service, he pronounced a blessing on the audience, there was a tremulous depth in his voice which spoke of ardent communings with duty.

Another period elapsed, and he visited Europe, to glean from its fields pleasure and improvement. In the Chapel of Harvard College, on his return, I heard his first discourse. It was a brilliant summary of interesting things. Since then he has walked the halls of statesmen; his various orations have risen like a line of beautiful hills on the literary horizon, and he has been crowned with civil honors.

For the Register and Observer.

CONVERSION. No. 3.

Mr Editor,—Several weeks since I wrote two articles on the subject of conversion. The subject interested me then as it had for a long time before, and it has continued to present itself to my mind since. I have often felt great perplexity in relation to Conversion. I have asked myself frequently how does it happen that among certain classes of Christians we hear of so many cases of sudden, entire change from vice to virtue, from coldness to love, and of despair to glorious hope, while among other denominations the word conversion is seldom mentioned. And then there are so many of Christ's noblest, worthiest followers, who have been thus suddenly brought from darkness to light, that the subject becomes deeply interesting and important. For if it be a fact that the human mind is so wrought upon by the Holy Spirit, that it is in a certain mysterious way turned from its old courses of thought and feeling, and brought into complete oneness with the Divine mind, it becomes every one to know this fact.

I lately took up the memoir of Levi Parsons, the first American missionary to Palestine and examined its pages with reference to this subject of conversion. I saw that here was preserved the journals of a man, devoted to the service of God, who had been brought, as thousands of others had been, in a season of excitement to a knowledge of his Redeemer, and that this journal presented a fair transcript of his soul through its different stages. Much trouble has been removed from my mind by this journal.

Parsons was a youth of mild and amiable disposition, free from vice, and always well inclined to religion, as he saw it manifested in the lives of his parents. 'He had seasons of seriousness from early childhood, but as his concern for his soul did not, for a considerable time, eventuate in hopeful conversion, it became a serious question with his parents, whether they ought to give him a classical education. For though secretly dedicated to the work of the gospel ministry, they had no desire that he should engage in it with an unsanctified heart.' All that is related of him shows that as far as natural feeling and disposition and education were concerned, he was well fitted to receive and to be permanently influenced by religious impressions. And accordingly we find that at the age of sixteen, 'during a season of refreshing from the presence of the Lord,' he was, in the language of his biographer, hopefully renewed by the Divine Spirit, and in a few months he became a member of the church. Here then I supposed was his conversion, and it appeared entirely natural and consonant with reason. A young man of pious parents, possessing kind feelings and a tender heart, with warm filial attachments, at a time of religious excitement becomes thoughtfully and solemnly interested in his soul's welfare, and after a few months of meditation and prayer offers himself a professed follower of his Savior. This was a lovely exhibition of the beauty of early piety, What greater spectacle is there of greater moral beauty than that of the young Christian coming forward to God's altar, and consecrating *himself* to his Savior in the presence of the parents who had promised him in infancy to his maker?

We hear nothing more of Mr Parsons till he becomes a member of Middlebury College about two years after his union with the church. In the autumn of 1811, during a revival in the college, Mr Parsons, says the biographer, began to question the genuiness of his piety. We find on looking into his journal expressions of deepest distress. 'He feared he had been a hypocrite, that his prayers had been formal. How severe now was his struggle; he strove and strove for a change of heart, but all his efforts he felt to be in vain. His anguish remained for months, till at length after conversation and prayer with his friends, and constant casting of himself on God, he felt a hope growing within him. And now his darkness is dissipated, and a glorious light bursts in upon him, he throws himself at the feat of Jesus, and is ready to suffer and die for his master. Follow him now and what do you find? Constant exhilaration, an unfailing realization of God's presence? At times his bosom overflows with heavenly joy, but at other times he is gloomy and depressed, fearing lest he is going back instead of advancing in the Christian course. 'It shall be,' he says, 'my constant prayer by divine assistance to be preserved from a vain and impenitent heart, from unchristian conversation, *from foolish thoughts, from a formal observance of secret duties, from indulging an impatient disposition.*' Shall we conclude from this enumeration of besetting sins that his conversion was not sincere? No, it was sincere and entire, he became a new creature. But how far a new creature? Thus far, that his prevailing, his governing motives now were strictly religious motives. Sin was not taken at once from his heart, passion did not lose its force, but now he had within his breast a power that could fight against and overcome sin and passion. He was depressed at times, and what mortal, earthly being is not liable to depression? When free from the assaults of sin and temptation, when not compelled to struggle in order to maintain or advance in the christian character, then may a man expect uninterrupted happiness.

Mr Parsons' history is the history of many minds. I presume that if we could see the journals or look into the breasts of all who have been converted, we should find that they have not been brought at once and irresistibly to a certain point where they have stopped, but that they are ever advancing. Often depressed, often compelled to hard strugglings, but still ever going on. And is not this the case with every Christian? Who has not felt at some period of his life a divine glow spreading over his soul, who has not at some time felt a peculiarly strong, an apparently unconquerable determination to serve God? And what Christian does not have alternations of rapture and despondency? I believe that Christians do not differ so much in the formation of their characters, as we are apt to imagine. We are all mortal, we all depend on God, and without his blessing are helpless; we all have passions to conquer, and why should we not go through the same trials and changes preparatory to receiving the crown of immortal glory? May God grant that we may all receive that crown.

H. H. J.

CHRISTIAN REGISTER.

BOSTON, JUNE 23, 1838.

ORTHODOX NOTICES OF UNITARIAN CHARITIES.

In the last Recorder are some brief notices of the meetings of Unitarian Societies among which we find such references as the following to the Evangelical Missionary Society, and also to the Society for Propagating the Gospel among the Indians and others in North America.

MASSACHUSETTS EVANGELICAL MISSIONARY SOCIETY.—Hon. Peter O. Thacher, President. Rev. Chandler Robbins, Secretary. The Executive Committee have made appropriations for the past year, amounting to $1000. 'It will be seen by this amount, that the affairs of the Society have been in an unusually prosperous condition during the past year. The sum appropriated is larger than it has been for many years.' Unusual efforts have been made to raise funds; and still further efforts are proposed. The powerful eloquence of Prof. Ware, the zeal of the denomination at large, and 'the simplicity, beauty and power of the essential doctrines of Liberal Christianity,' are also admirably illustrated in the collection of $1000 for home missionary purposes, from all the wealthy Unitarian congregations of the State. 'Who hath despised the day of small things?'

SOCIETY FOR PROPAGATING THE GOSPEL AMONG THE INDIANS AND OTHERS IN NORTH AMERICA.—Hon. Chief Justice Shaw, President. Alden Bradford, L. L. D. Secretary. Missionaries have been employed at various stations in the course of the year, particularly in Tremont and Peoria, Ill. in St. Louis and its destitute vicinity, in Pittsburg, Pa. and its neighborhood, Houlton, Me., in Vernon

&c. in Vermont, and at the Isle of Shoals. This ancient corporation was once an invaluable auxiliary in the propagation of the Gospel; and the perversion of its funds to the support of Unitarianism, will become a matter of solemn reckoning hereafter.

We have been so accustomed to illiberal remarks like these, that we have no disposition to go out of our way to meet them. Where there is first a ready mind to find fault, there will be seldom wanting some perverseness of ingenuity to invent occasion.

In relation to the Evangelical Missionary Society, the funds, it is true, are very small, and considering the great good which has been done every year with this little, the feeble churches it has helped and the faithful ministers, who in their trials and straits have been encouraged and sustained by it, we could indeed wish that its means were enlarged. Were it, moreover, the only missionary efforts made by the Liberal Christians among us, there might perhaps be some apology for the insinuations of the Recorder. But the truth is, that some of the objects of the American Unitarian Association are identical with those of the Evangelical Missionary Society; and that the resources of that well-endowed institution have been for many years and to a considerable extent employed, as is the little fund of the other, in the aiding of churches and sending Missionaries abroad: that from many Unitarian Churches in New England it receives annual and very effective support; and that not long since, when a general effort was made for the enlarging of its means and extending its field of usefulness, there were several liberal churches in this city, who besides the support given to the Ministry at Large, *subscribed at once to its permanent fund from one to more than two thousand dollars*: while other sister churches in the country did their full part. So much we condescend to reply to the first charge.

In relation to the Society for Propagating the Gospel among the Indians and others in North America, *and to perversion of its funds &c. &c.* we have been so much accustomed to hear the charge of abused trusts, and Hollis foundation, and Professorships of Divinity, which though refuted a thousand times, ignorance or malice persist in repeating, that it has become a very small thing to us to be judged in this matter. Knowing the charge to be utterly false, and believing that they who make it know it also, we are not solicitous to answer it again.

But did ever any one pretend that the funds of the Society for the Propagation of the Gospel among the Indians were given for the promotion of Calvinism or Sectarianism in any form? They were given for the *diffusion of the Gospel*; committed to the fidelity and discretion of the members of that ancient corporation; whose measures, like the measures of all other societies, are determined by the opinions and votes of the majority of the society. Now, that majority having been for many years composed of liberal Christians—not a majority barely but full two thirds—its elections, its choice of missionaries, its proceedings are of course regulated by their views of duty and usefulness. And what was the course for many years of this large Unitarian majority? Let the candid judge. They kept in their places, out of regard to the feelings of the minority, and because they would not hastily dismiss ancient servants, missionaries whose theological views, to say nothing of their efficiency, or want of it, they could not approve, and when, as vacancies occurred, or it became necessary to open new fields of labor, they exercised their best judgment in the appointments, selecting such as in their consciences they believed would preach not Calvanism but the Gospel, whose gifts, moreover, and acceptance in the churches, gave pledges of their usefulness—which could not be said of all their predecessors—then, forsooth, the old changes are rung about perverting the funds. And because the Orthodox members, being a very small minority and not able to manage the interests of the society according to their own pleasure chose wholly to withdraw themselves, the liberal members, who had for a long time before held a power which in courtesy and Christian moderation they very sparingly exercised, are represented as invaders, and perverters of a sacred charity. But, as we have said, we are not careful to answer in this matter. Let the sin of false judging and uncharitableness rest where it belongs. We seek no alliance with the spirit that suggests it.

The following anecdote is substantially true. Some of our Readers have probably heard it before. We have made public use of it, once or twice. Being unable to bear the labor of much composition, we thrust a languid hand into our Odd Drawer, and the first convenient scrap upon which it fastened was this.

THE WIDOW'S GOD.

It was a cold and bleak evening in a most severe winter. The snow, driven by the furious north wind, was piled into broad and deep banks along our streets. Few dared or were willing to venture abroad. It was a night which the poor will not soon forget.

In a most miserable and shattered tenement, somewhat remote from any other habitation, there then resided an aged widow, all alone—*and yet not alone.*

During the weary day, in her excessive weakness, she had been unable to step beyond her door stone, or to communicate her wants to any friend. Her last morsel of bread had been long since consumed—and none heeded her destitution. She sat, at evening, by her small fire, half famished with hunger—from exhaustion unable to sleep—preparing her mind to meet the dreadful fate from which she knew not how she should be spared.

She had prayed, that morning, in full faith, *'Give me this day my daily bread'*—but the shadows of evening had now descended upon her, and her faithful prayer had not been answered.

While such thoughts were passing through her weary mind, she heard the door suddenly open, and as suddenly close again; and found deposited in her entry by an unknown hand, a basket crowded with all those articles of comfortable food, which are luxuries to the poor—which had the sweetness of manna to her.

What were her feelings on that night, God only knows! but they were such as rise up to him—the Great Deliverer and Provider—from ten thousand hearts, every day.

Many days elapsed, before the widow learnt, through what messenger God had sent to her this timely aid. It was at the impulse of a little child; who, on that dismal night, seated at the cheerful fireside of her home, was led to express the generous wish that that poor widow, whom she had sometime visited, could share some of her numerous comforts and good cheer. Her Parents followed out the benevolent suggestion; and a servant was soon dispatched to her mean abode, with a plentiful supply.

What a beautiful glimpse of the chain of causes, all fastened at the throne of God! An Angel, with noiseless wing, came down and stirred the peaceful breast of a pure-hearted child, and,—with no pomp or circumstance of the outward miracle—the widow's prayer was answered.

The Editor respectfully asks the Readers of the Register to bear with him if they find any deficiency in the paper of this week. He has been confined to his chamber by painful illness; and been unable to make even the poor preparation which he has for the paper, without considerable distress both of body and mind.

The leading remarks under the editorial head, have been kindly offered by a respected friend and Brother in the ministry. We have not even read them, but have no doubt that they are forcible and right.

N. B. The Publisher also is absent on a journey.

RELIGIOUS INTELLIGENCE, ETC.

The Rev. Dr. Chalmers, has commenced in London a course of lectures, to show the necessity of Church establishments in preference to the voluntary system. He concluded his second lecture by observing that the free trade principle in religion did not keep pace with the necessity of instruction; and that a *national establishment was the best expedient for pervading the mind with the lessons of Christianity.*

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In the statutes of St. Paul's Cathedral the vergers are ordered to be unmarried men, 'because a man cannot serve two *masters*!' namely, his wife and his official duty.

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The learned antiquary, the Abbe Paciolati, on opening an Etruscan vase, excavated from the ruins of Pompeii, found an orange immersed in vinegar. It appears that the ancient Romans pickled their oranges as we do cucumbers or onions. The orange above-mentioned was in a state of perfect preservation.

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Absence of Mind.—Mr. Imlach, late minister of the Muirhouse, near Dundee, was remarkable for his absence of mind. In his prayer one day he said, 'O Lord bless all the ranks and degrees of persons from the king on the dunghill to the beggar on the throne.' Then recollecting himself, he added, 'I mean from the beggar on the throne to the king on the dunghill.'

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Manuscript Sermons.—We published as a curiosity, on Saturday, an advertisement from a London paper, notifying the Rev Clergy that T. Griffiths had arrived in town with a choice collection of manuscript sermons. A friend connected with the book trade, informs us that about three years since a London bookseller consigned an invoice of manuscript sermons to a publishing house in Boston, and that they were all sold, privately, in a very short time, at fair prices. The story is true. We know who received them, and who sold them.—*Transcript.*

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Mr Barrow, agent for the London Bible Society in Madrid, has been arrested and committed to prison. The publication of a translation of the Gospel of St Luke in the Gipsy language appears to be the enormous crime against which the political and ecclesiastical government of Madrid has taken offence.

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A deputation from the Church of Scotland has made an appeal to a Liverpool audience in behalf of their poor fellow countrymdn, who are suffering the utmost degree of spiritual destitution. Of 2,500,000 of which the population of Scotland is computed to consist, not more than 1,000,000 are provided with the means of public worship within the pale of the Established Church.

OBITUARY.

FOR THE REGISTER AND OBSERVER.

MRS. ELIZABETH LINCOLN.

Died in Fitchburg, on Wednesday morning the 6th inst., Mrs Elizabeth, wife of the Rev. Calvin Lincoln, aged 36. I dislike extremely the common practice which prevails, of giving an indiscriminate, general stereotype eulogistic notice of the dead. But there are occasions, when it especially seems, no less a duty than a pleasure, to make known in a public manner the peculiar traits, habits, life and death of the deceased. These occasions present themselves, whenever one has by a life of purity and virtue, pursued a course which if generally known, would afford an example, and a pattern to the world, whenever one has distinguished himself as a benefactor to mankind, as a sincere Patriot, the Philanthropist, the Christian—and in my belief, the Christian, though alas, too often considered as an humble, obscure personage, and of little influence, is by far the noblest, of beings, in rank and in influence, and in destiny. Such was the departed friend, emphatically a Christian. It is difficult to portray in brief the character of Mrs Lincoln; she possessed a mind of more than ordinary stamp, enlarged and cultivated, and refined. But her moral and religious feelings and habits, ruled and directed the intellect. To firm religious principle, she made all else subservient, and it seemed to be her constant care, in all she said, or did, in the acquisition of Knowledge, in example and advice, to fulfil the commands of her beloved master. She was naturally of a retiring disposition, ever sweet and cheerful in temper. Always self-possessed and calm in prosperity, resigned and peaceful in adversity. If among her shining qualities, I may select any as especially conspicuous, they were Prudence, Charity and Benevolence. These while they gave her influence, in the Society over which her husband is settled, greatly enhanced his also. No harsh word, no censure, no thoughtless remark ever offended. She was, with her example, her counsels, her deeds of kindness and benevolence, most truly among his people, the encourager of his heart, and the strengthener of his hands. But where she shone the brightest, was in the quiet retirement, and sacred seclusion of *Home*. She considered this to be the chief sphere of duty, and that the weightiest obligations, resting upon her, were to make that place a happy and improving one to her husband, her children, her friends, herself—And without exaggeration I may say, that if ever a heaven on earth were found, it was in that *home*. It was a *home of prayer, of peace, of cheerful duty*, ever filled, with her kind offices of love, with her brightning countenance, and endearing words. She was the exemplification of all that a mother and wife should be. Her death was worthy of her life, exhibiting perfect faith, and confidence in God, and in Jesus Christ, with deep, and prayerful humility She was a victim of that destroyer of thousands, Consumption, who seems ever to seize on the beautiful and lovely in character, as his most frequent prey. She was aware for some time previous to her death, that recovery was hopeless. But when she wept it was for others, not for herself. Gently she passed to the land of spirits, without a sigh or struggle. But though she has departed from among us, with her voice of kindness and looks of love, her memory and her influence will remain in the hearts of all that knew her, so long as life shall last, and well will it be if we can but follow as she did in the footsteps of our Lord.

ONE OF MANY.

CONGRESS.

In the Senate, on Monday, the resolution of Mr Lyon, for information relative to the frontier difficulties, was laid on the table.

The bill to encourage the cultivation of tropical plants, was passed to a third reading. The Senate then went into Executive session.

In the House of Representatives, several resolutions proposing inquiries to the Executive were offered, which lie over one day for consideration.

A resolution, offered by Mr Menifee, calling on the President for information relative to the attacks on the Sir Robert Peel and Telegraph, was adopted.

In the Senate, on Tuesday, Mr Webster asked and obtained leave to introduce a bill making further provisions for the collection of the public revenues. The bill was read the first time, and, on the suggestion of Mr Wright was laid on the table, with the understanding that it would receive its second reading and come under the consideration of the Senate tomorrow.

The bill to encourage the introduction and cultivation of tropical plants in the United States, was taken up, and after debate, passed—yeas 25, nays 11.

In the House, on Tuesday, it was resolved, that after this day the House will take a recess from two to half past three o'clock. The Speaker laid before the House a communication from the Secretary of the Navy, in answer to inquiries respecting the steam frigate Fulton.

In the Senate, on Wednesday, Mr Webster's bill making further provisions for the collection of the revenue, came up on its second reading. Mr Wright moved to lay it on the table for the present, until some action should be had by the House on the Sub Treasury bill. Mr Webster said he had no objections and the bill was laid on the table.

In the House, Mr Legare, from the Committee on Foreign Affairs, to whom had been referred the memorial of the New York Peace Society, asking Government to take measures for establishing a Congress of Nations for settling disputes, instead of appealing to force, made a report adverse to the prayer of the memorialists, and on his motion the committee were discharged from all further consideration of the same. The report is very elaborate, and ten thousand extra copies were ordered to be printed.

In the Senate, on Thursday, pursuant to notice, Mr Webster called up the proposition of Mr Williams, to institute a commission to explore and run the north east boundary line, conformably to the treaty of 1783.

In the House, the Pre-emption bill was taken up, and after some amendments, passed to be enacted.

In the Senate, on Friday, no business of much general interest was transacted.

In the House, Mr Adams moved to recommit a report previously made by the Committee on Foreign Relations, on the Texan question, with instructions to report the following resolution:

'*Resolved*, That the power of annexing the People of any independent foreign State to this Union, is a power not delegated by the Constitution of the United States to their Congress, or to any department of their Government, but reserved by the People.

'That any attempt by act of Congress or by treaty to annex the Republic of Texas to this Union would be a usurpation of power, unlawful and void, and which it would be the right and the duty of the free People of the Union to resist and annul.

This motion occasioned considerable debate, which was finally interrupted by the arrival of the hour for the orders of the day.

A number of private bills were taken up and discussed to the hour of recess.

At the evening session, a resolution passed allowing the use of the Hall on Tuesday, from 8 to 10 o'clock, to Dr Sherwood, for the purpose of explaining a discovery which he professes to have made in magnetism. A number of private bills were considered.

In the Senate, on Saturday, the Pre-emption bill was taken up, the amendments of the House concurred in, and the bill passed and was sent to the President.

In the House, on Saturday, the subject of Texas came up as the business of the morning hour, Mr Adams's motion to amend the resolution to recommit with instructions, being under consideration. Before Mr Adams concluded his remarks the hour expired, and on motion the rules were suspended in favor of the taking up of a bill, to authorize the appointment of persons to test the usefulness of inventions to improve and render safe the boilers of steam engines. The bill after discussion was reported to the House and finally passed to be enacted. The bill to provide for the better security of the lives of passengers on board steam vessels was taken up, discussed and amended. Before coming to a final decision on the bill the House adjourned for the recess.

INTELLIGENCE.

Much excitement exists on our northern frontier, at the present time. There appears to be a large number of desperadoes there, who are doing their utmost to keep alive an angry feeling in those living near the lines, and who are endeavoring to excite the rabble to acts of aggression and retaliation, with the apparent design of embroiling the country in war. The most notorious of these is one William Johnson. He is the leader of the band of pirates who robbed and destroyed the English steamer Sir Robert Peel.

A correspondent of the New York Journal of Commerce says that the islands among which he lies concealed, called the Thousand Islands, but which in fact are about seventeen hundred in number, are, from their situation, one of the most secure retreats which could have been selected for such a band of outlaws.

'The Islands, he says, have rocky shores, are covered with a dense wood, separated by narrow, winding and intricate channels, and full of fastnesses of great natural strength. The present possessors have numerous lurking places, very difficult to be discovered, are provided with water craft well adapted to their service, well armed and plentifully provided with ammunition and provisions.'

Of the leader of this band of desperadoes, the letter here quoted says,

'He declares he will not be taken alive, and has notified those who are on the search for him, that they 'must bring their coffins with them.' He is literally armed 'cap a pie,' carries six pistols about his person, a repeating rifle, dirk and bowie knife. His row boat is nearly forty feet in length, made of white cedar, has eight oars, and exceeds in speed, on trial, the fastest steamboat on the Lake.'

Gov. Marcy has offered a reward of $500, and the Earl of Durham one of £1000, for the apprehension of this desperate robber.

The Buffalo Com. Adv. states that the War Department have determined on employing an armed steamboat on Lake Erie and another on Lake Ontario.

Another Awful Steamboat Catastrophe.—The Buffalo Commercial Advertiser, of Saturday, announces the arrival there of the steamboat North America, bringing inteligence of the destruction by fire of the new and elegant steamboat Washington. The fire occurred about 3 o'clock in the morning, off Silver Creek, on Lake Erie, at which time the flames were observed by the helmsman of the North America, and the boat was put about for the scene of the disaster. The alarm had been given at Silver Creek, as soon as the flames were perceived from the shore, and all the boats which could be found were sent to the rescue of the sufferers. There were only three skiffs, besides the yawl of the Washington, which could be thus used. The North America took on board about 40 of those saved, many of whom, including all the ladies, remained on shore.

The fire caught near the boilers, and had made such a progress when discovered, as to defy all attempts to extinguish it. The helm was instantly put about, and the boat headed for shore, but in a few moments *the wheel rope was burnt off* and she was rendered an unmanageable wreck. *Had iron rods* been substituted, this appalling loss of life might have been averted! The loss of life, is variously estimated from *twenty to sixty.* Many of the survivors were badly burned before they left the boat.

Hudson and Berkshire Rail Road.—The Hudson Gazette reminds us that we have been remiss in not announcing the progress of this important improvement. This road, it is well known, connects with the Western Rail Road of Massachusetts, at West Stockbridge, forming, with the Boston and Worcester road, a continuous rail road from Boston to the Hudson river.

The work is going forward with a degree of spirit and vigor, that reflect credit upon the enterprise of the stockholders, and particularly upon the citizens of Hudson. The Gazette states that the rails for nearly half the distance are ready for the iron, about one half of which has arrived from England; that one of the locomotives is ready, and the other will be completed in the course of the month; that operations have commenced on the Western Rail Road at its junction with the Hudson and Berkshire road; and that the Catskill and Canajoharie rail road is in rapid progress, and being connected with the Boston and Hudson road by a steam boat conveyance of only six miles, will, when completed, furnish a rout from Boston to the far west, equal to any in the United States for the facilities of travelling. It is expected that the Hudson and Berkshire rail road will be ready for the cars, throughout its entire line, by the first of August next.—*Albany Argus.*

We are gratified to perceive, by the following vote of the Boston and Bangor Steamboat Company, that that Company feels a proper sense of responsibility in regard to the lives of passengers who entrust themselves to their care. We hope their example will be followed universally.

PARTICULAR NOTICE.—At a meeting of the Directors of the Boston and Bangor Steamboat Company, holden on Tuesday, 12th inst, the following Votes were unanimously adopted:

Whereas, the safety of the public demands that the utmost caution should be used in the management of the Boats owned by this line.

Voted, That under no circumstances shall the Captains in our employ permit any racing with other Boats, but shall keep a uniform and safe pressure of steam at all times.

Voted, That the Captain and Pilot be particularly instructed during the night time to keep a good and efficient watch, and at no time to permit the forward and promenade decks to be left without such watch, in order that accidents may be prevented.

By order of the Directors.

MOSES KIMBALL, Clerk.

The Great Western arrived at New York on Sunday morning last. She brought London and Liverpool papers to June 2d. We gather the following items, brought by this and other recent arrivals.

In Parliament an Address to the Queen has been agreed to, without division, which has for its object the more effectual suppression of the slave trade; the principal means of obtaining this desirable end being the concession of a mutual right of search in the case of all commercial vessels; such concessions to be stipulated in all treatises hereafter to be contracted between her Majesty and her allies.

A petition from Scotland has been presented, complaining of the inadequate representation of the people, and the presence of the national debt, and praying for annual Parliaments, universal suffrage, vote by ballot, and the abolition of all corn laws, beef laws, butter laws, cheese laws, and egg and poultry laws.

Death of Talleyrand.—Prince Talleyrand breathed his last on the evening of the 17th May. He had been out in his carriage on the previous Sunday; but a slight sore produced an anthrax, or gangrene, and he was thus carried off in his 84th year.

Prussia.—Advices from Rome of the 15th May, state that the religious differences between Prussia and the Holy See were in a train of being amicably settled.

Spain.—The latest advices from Madrid are to the 6th of May, inclusive. The government was then in hopes of being able speedily to bring the loan negotiations to a satisfactory conclusion. General Leon took possession of Los Arcos, on the 3d, after routing five Carlist battalions. Before evacuating the town, the rebels destroyed the fortifications, and burned the Augustinian convent.

Constantinople, April 6.—The post of Grand Vizier is decidedly abolished, a thing which seems quite beyond the comprehension of the Turks, who could as soon have expected to see the Sultan abolish himself as the first functionary of his empire. The late occupant, Rahoo Pasha, has been appointed Prime Minister of the Porte, in the room of Akiff Pasha.

Constantinople, April 11.—The steam navigation, of which this port has become the central point in Turkey, is constantly increasing. The Austrian Danube Steam Company take the lead, and are erecting extensive factories at Therapia, where their numerous vessels may be fitted and repaired. They have recently established a branch steam vessel between this port and Salonica.—The steamers on the Trebizond station are now making immense profits, as each voyage they have been fully loaded with merchandize, and have carried also about 300 passengers each. The Sultan has refused to ratify a promise which had been given for a firman to permit an English steam-vessel to carry passengers up and down the Bosphorus. The Porte is building two steam-vessels, but when they will be completed it is impossible to say.

Hindoo Navigation.—At a late meeting of the Asiatic Society in London, according to the Athenæum, attention was called to the fact that the Hindoos were at a very early period well skilled in the art of navigation—as is shown by the extensive maritime communication they maintained with the islands of the Indian Archipelago, and China. A remarkable coincidence of this proof is to be found in the circumstance of the Hindoos now navigating the eastern coast of India, making use of a simple gnomon and a knotted string, as an instrument for taking the sun's altitude, an instrument not used by any other people in the world. There is abundant proof of the naval character of the Hindoos to be found in the early history of the conquests of the Portuguese in India, in the latter end of the fifteenth and sixteenth centuries.—*Journal.*

MARRIAGES.

In this city, at King's Chapel, by Rev. Mr Greenwood, Mr Thomas B. Curtis to Miss Laura Greenough, daughter of the late David Greenough, Esq.

In this city, Mr Amos Russell to Miss Lois Pierce of West Cambridge.

At Charlestown, by Rev. Dr Walker, Mr James Alden, of the U. S. Navy, to Miss Sarah Ann Thompson, daughter of Dr Abram R. Thompson, of Charlestown.

In Dedham, June 14, Mr Philetus Fox to Miss Lucy Cecelia Boynton, both of this city.

In Leominster, by Rev. Mr Stebbins, Reuben Kendall, Esq. of Westmoreland, N. H. to Mrs Polly K. Fuller, formerly of Boston.

In New York, Frederick H. Wolcott to Abby Wooley, daughter of G. G Howland, Esq.

In Louisville, Ky., B. O. Davis, Esq. formerly of Boston, to Miss Susan F. Speed.

DEATHS.

In this city, on Sunday morning, Mr John Adams, 34; 16th inst. Mrs Adeline, wife of Mr David White, Jr. 21; Mr James B. Thorn, 33.

In Dorchester, June 16, widow Abigail Glover Clap, 62.

In Wareham, 27th ult. deeply lamented, Mrs Catherine S. wife of Mr Stephen C. Burgess, formerly of Baltimore 33.

In Exeter, N. H. 14th inst. Hon. George Sullivan.

At Brazoria, Texas, Mr Oliver H. Bryant, 29—formerly of Boston.

JUNE 23, WEEKS, JORDAN & CO.

THIS day received,

Foreign Quarterly Review, commencing a new volume $3 single—$6 for four Foreign Reviews.

Bentley's Miscellany for May—24 articles by Boz, &c.—two engravings by Cruikshank. $5 per annum.

Waldie's Library, containing Miss Pardoe's River and Desert—Democratic Review for May.

Dunglison's Medical Library—a supply of all the back Nos.

Financial Register, $3, semimonthly. Various articles on Finance, &c. j 23

NEW BOOKS, JUNE 23.—Seven Sketches from our Parish, by Boz, with engravings by Cruikshank, No's 1, 2 and 3.

Cheap edition of Oliver Twist.

Memoirs of Sir William Knighton, by Lady Knighton.

Sketches of Young Ladies and Young Gentlemen, by Quiz; with Original Sketches by Biz, Riz and Tiz. This day received by WEEKS, JORDAN & CO. 121 Washington st. j 23

PARKER'S Tour beyond the Rocky Mountains—Journal of an Exploring Tour beyond the Rocky Mountains, under the direction of the A.B.C.F.M. &c. &c. By Rev. S. Parker. This day received by WEEKS, JORDAN & CO. 121 Washington st. j 23

NEW PUBLICATIONS.

FOR sale by WEEKS, JORDAN & CO. 121 Washington street.

Democracy in America, by Alexis de Tocqueville—Avocat a la Cour Royale de Paris, &c. &c. Translated by Reeve, Esq.—with an original preface and notes, by John C. Spencer, Counsellor at Law, 8vo.

Memoir of Mrs Sarah Louisa Taylor: or an illustration of the work of the Holy Spirit, in awakening, renewing, and sanctifying the Heart, by Lot Jones, A. M., New York City.

The unpublished Letters and Correspondence of Mrs Isabella Graham—selected and arranged by Mrs Bethune, her daughter.

Life and select discourses of Rev. S. H. Stearns.

Travels in Europe, by Dr Fisk—Engravings.

The Poetry of Travelling in the United States, by Caroline Gilman, with additional Sketches, by a few friends—and a week among Autographs, by Rev. S. Gilman, 12mo.

Ministry at Large in Boston.

Vegetable Diet, by Dr Alcott.

Union: or the Divided Church made one, by the Rev. John Harris, author of Mammon.

Treatise on Medical Philosophy, by C. Ticknor, author of the Philosophy of Living, 12mo.

Boston Common, or Rural Walks. j 23

TRACT No. 130.—A Rational Faith competent to the Wants of man—No. 130 Tract, A. U. A. This day published by JAMES MUNROE & Co. 134 Washington street. je 23

NEW BOOKS.

MEMOIRS of Sir Wm Knighton, Bart. G. C. H. Keeper of the Privy Purse, during the reign of George IV. By Lady Knighton.

American Slavery and American Liberties. by S. B. Treadwell, Rochester, N. Y.

Sketches, by Boz, illustrated by Cruikshanks

Oliver Twist, cheap edition.

Cudworth's Intellectual System of the Universe

Horey's Letters from the West Indies

Ticknor's Exposition of Quackery in Medicine

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POETRY of Travelling in the United States, by Mrs Gilman

The Athenian Captive, by Talfourd

Vegetable Diet, by Dr Alcott

Abolitionism Exposed, by W. W. Sleigh, F.R.C.S.L.

Sketches of Young Ladies and Young Gentlemen, by Quiz, with six Illustrations Phiz, and other Sketches, Tiz, Riz, and Biz—

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TALES OF THE DAY, PART 4.

PUBLISHED THIS DAY, Part 4 Tales of the Day, with an Illustration.

Contents—Nicholas Nickleby, Part 2.
The Last of the Stage Coachmen.
The Leg, from the German.

Also, Parts 1, 2, and 3, containing
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The Romance of a Key Hole
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LIBRARY OF HAVARD UNIVERSITY.

ALL persons, having books from the Library of the University, are, by law, required to return them before or on Wednesday the 27th inst.

T. W. HARRIS, *Librarian.*

Cambridge, June 11th, 1838.

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BOARD. A pleasant parlor and a lodging room adjoining, suitable for one or more gentlemen, and centrally situated may be obtained with good board, by applying at the office of the Christian Register. Also at the same place, other pleasant accommodation and board for three or four gentlemen.
m 19

TALES OF THE DAY, PART 3. This day published. Contents: The Conveyance Company. Old Madelaine. A Night of Terror.

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WORCESTER'S DICTIONARIES.—A Comprehensive Pronouncing and Explanatory Dictionary of the English Language, with Pronouncing Vocabularies of Classical, Scripture, and Modern Geographical Names. By J. E. Worcester. Carefully revised and Enlarged. 424 pp. duodecimo.

This Dictionary, in regard to those words for the orthography, pronounciation, or definition of which an intelligent English reader has the most frequent occasion to consult a Dictionary, is probably the most complete work of the kind extant. It contains, besides a very full vocabulary of common English words, many *technical terms*, and a copious list of such *words and phrases from foreign languages* as are often found in English books, very full vocabularies of *Classical and Scripture Proper Names, and a vocabulary of words of doubtful or various orthography*, which, together with the rules and remarks accompanying them, embraces nearly all the difficult and doubtful cases that often occur in English orthography. This edition is also furnished with an *Appendix*, containing additional words, and a Pronouncing Vocabulary, comprising about 3000 *Modern Geographical Names*. The volume comprises about 66,000 words, to all of which the pronounciation is given; being more than twice as many as are found in the school editions of Walker's Dictionary, together with their vocabularies.

In the preparation of this Dictionary, *pronunciation* has been made a leading object, and has received particular attention; and as a Pronouncing Dictionary, it will be found to possess peculiar advantages. A prominent feature in the plan consists in the exhibition of *authorities respecting words of various doubtful, or disputed pronunciation*; and this volume is so constructed as to exhibit, with respect to all this class of words, for which a Pronouncing Dictionary is chiefly wanted, the modes in which they are pronounced by all the most eminent English orthoepists.

The Comprehensive Dictionary is required to be used in the Public Schools of Boston, and has been introduced into numerous other schools, academies, and seminaries in different parts of the country. It has been highly recommended by various literary journals, and by many gentlemen whose opinion is eminently entitled to respect.

This Dictionary exhibits, in its different parts, ample evidence of inquiry, careful comparison, and sound judgment. It combines, in a very condensed and yet intelligible form, a greater quantity of valuable matter than any other similar work; and as a Pronouncing Dictionary, it possesses decided advantages over all others, by its superior system of notation, and by its exhibition of all the principal authorities respecting words of doubtful and various pronunciation. We do not hesitate to pronounce it, in our judgment, the most comprehensive, accurate, and useful compendium within our knowledge.

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ALONZO CHURCH, D. D. Pres. Uni. of Georgia.
PHILIP LINDSLEY, D. D. Pres. Nashville University, Tenn.
EDWARD BEECHER, A. M. Pres. Illinois Col.

This Dictionary has been republished in London; and in a notice in 'Tait's Edinburg Magazine,' of a specimen of it, it is stated that 'if the work possess the sterling merit of the specimen before us, it will go far to supersede most others at present in common use.'

'No specimen, as is well known by all who have used this Dictionary, would give too favorable an impression of its completeness and correctness.'—*Select Journal of Foreign Periodical Literature.*

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The *Elementary Dictionary*, is for substance, a reduced form of the *Comprehensive Dictionary*, and is especially adapted to the use of Common Schools. It contains a very full list of the words of the English language which are in good use; and including its vocabularies, it possesses important advantages over all other Common School Dictionaries. The pronunciation of the words is carefully given in a form very easily understood, and in accordance with the best usage, and the most approved authorities. The best edition of Walker's School Dictionary, together with its vocabularies, contains but 31,200 words, more than 12,000 less than this.

School Committees, Teachers, &c. supplied with copies for examination, upon application to the publishers. G. W. PALMER & CO.
june 16 131 Washington street.

VICTIMS OF GAMING.—Five Hundred copies of the 'disclosures' concerning the vice of gambling, called 'VICTIMS OF GAMING,' have been sold during the two past weeks.
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DE TOCQUEVILLE'S DEMOCRACY IN AMERICA.—Democracy in America, by Alexis de Tocqueville,—Avocat a la Cour Royale de Paris, &c &c. Translated by Henry Reeve, Esq. with an original Preface and Notes, by John C. Spencer, Counsellor at Law. This day published by
WEEKS, JORDAN & CO.

This work has passed through six editions in Paris, three in London, and has already had an extensive circulation in this country, being the most philosophical work on our institutions yet published.
je16

PERIODICALS.—London Quarterly for April—Edinburgh Review for April, containing three Speeches of Lord Brougham, upon Slavery, Negro Apprenticeship, and the Slave Trade—Bentley's Miscellany, by Boz, illustrated by Cruikshank, containing part of Oliver Twist—Ladies' Companion for June—Museum for June—Spirit of the Magazines—Annals of Education—American Monthly Magazine—Lady's Book for June.
je9 WEEKS, JORDAN & CO.

NEW NOVEL.

THE Squire, a Novel by the Author of 'Agnes Serle, &c. For sale at TICKNOR'S.
June 16

POETRY.

[Frrom the (London) Christian Teacher.]

DEATH AND SLEEP.

THROWN INTO VERSE FROM KRUMMACHER.

The evening shades began to creep
Across the earth, when Death and Sleep,
Twin-angels, on their erraud bound,
With noiseless footsteps walked it round;
Then, resting on a hilly place,
Lay down in brotherly embrace.

Though near them rose men's dwelling there,
A solemn silence filled the air;
From all the distant hamlets round,
The curfew bell had ceased to sound.

Peaceful and still, as is their way,
Awhile the gentle Spirits lay,
Till night its cloud around them spread;
Then, rising from his mossy bed,
The angel Sleep looked o'er the land,
And scattered forth with wary hand
The slumber grains, so fine and light,
Invisible to mortal sight:
Which straight the winds obedient took,
And round each quiet dwelling shook.
Soon as they entered, balmy Sleep
On all within began to creep,
Down from the sire, with locks of snow,
On helping crutches forced to go,
To the young child, that, tired with play,
Soft nestling in the cradle lay.
At once the sick their pains forgot,
The poor, their hard and anxious lot;
At once was hushed the mourner's grief;
All eyes found rest, all hearts relief.

Beside his sterner brother, then
The friendly angel sunk again,
And thinking o'er his kind employ,
'When morning dawns,' he cried with joy,
'And wakes up men refreshed with rest,
With what glad thanks shall I be blest!
How sweet our task! how happy we,
The viewless messengers to be
Of the Good Spirit, who hath given
To us this ministry of heaven!'
Thus did sleep's gentle angel say,
While death's in mournful silence lay;
But when his brother's look he caught,
So bright, and full of happy thought,
Tears gathered in his large dark eyes,
Such as in those of angels rise.
'Ah! sweet indeed thy thanks,' said he,
'But none a blessing gives to me,
My guerdon is but hate and fear;
Men tremble when they deem me near,
And say I come but to destroy,
And scare away their peace and joy.'

'Not long,' sleep's angel straight replied,
'Shall be sweet thanks to thee denied.
Will not the good their wrong confess,
And thee with grateful spirits bless,
When from the slumbers of the tomb,
In bright immortal strength they come?
Have we not both the same intent?
Are we not by one Father sent?'

Death smiled, as thus his brother spoke;
A light into his dark eyes broke;
And linked in still more fond embrace,
They rested on that hilly place. G.

[From Chambers' Edinburg Journal.]

THE SUNSHINE.

BY MARY HOWITT.

I love the sunshine every where,
In wood and field and glen;
I love it in the busy haunts
Of town-imprisoned men.

I love it when it streameth in
The humble cottage door,
And casts the chequered casement shade
Upon the red brick floor.

I love it where the children lie
Deep in the clovery grass,
To watch among the twining grass
The gold-green beetles pass.

I love it on the breezy sea,
To glance on sail and oar,
While the great waves, like molten glass,
Come leaping to the shore.

I love it on the mountain tops,
Where lies the thawless snow,
And half a kingdom, bathed in light,
Lies stretching out below.

And when it shines in fairest glades,
Hidden and green and cool,
Through mossy boughs and veined leaves,
How is it beautiful!

How beautiful on little streams,
When sun and shade at play
Make silvery meshes, while the brook
Goes singing on its way.

How beautiful, where dragon flies
Are wondrous to behold,
With rainbow wings of gaudy pearl,
And bodies blue and gold.

How beautiful on harvest slopes
To see the sunshine lie;
Or on the paler, reaped fields,
Where yellow shocks stand high!

Oh yes! I love the sunshine!
Like kindness or like mirth,
Upon a human countenance,
Is sunshine on the earth.

Upon the Earth; upon the Sea;
And through the crystal air,
On piled up cloud;—the gracious sun
Is glorious every where.

THE EARTH IS BEAUTIFUL.

BY CAROLINE GILMAN.

The whole broad earth is beautiful
To minds attuned aright,
And wheresoe'er my feet are turned,
A smile has met my sight.
The city, with its bustling walk,
Its splendor, wealth, and power,
A ramble by the river side,
A passing summer flower.

The meadow green, the ocean swell,
The forest waving free,
Are gifts of God, and speak in tones
Of kindliness to me.
And oh, where'er my lot is cast,
Where'er my footsteps roam,
If those I love are near to me,
That spot is still my home.

INTELLIGENCE.

LITERARY STATISTICS.

The number of volumes in the college libraries of the United States, is about 800,000. In student's libraries, 120,000—in the libraries of the theological seminaries, 80,000—in other public libraries, 300,000—total number of volumes, 800,000. The Philadephia library has 44,000 volumes—the Harvard University 42,000; the Boston Athenæum, nearly 30,000; the New York City library, 25,000. The best theological library in the United States is that of the Andover Theological Seminary, containing 13,000 volumes. A well selected and very valuable library has just been purchased in Europe, by Professor Stowe, for Lane Theological Seminary. Some of our libraries contain numerous pamphlets, maps, &c. Harvard University has a collection of 10,000 maps, charts and views. There is a great deficiency, however, which has been supplied at Cambridge, and it is about to be at Andover, and at the library of the American Antiquarian Society, at Worcester, Mass.

Colleges in the United States.—The number of organized colleges in the United States, is between 80 and 90. About seven or eight are under the direction of Baptists; seven of the Episcopalians; seven of the Methodists; six of the Roman Catholics; and one of the Universalists; the remainder, about sixty, of the Congregationalists and Presbyterians. 13, containing 2,600 students, in the Southern and South-Western States and the District of Columbia; and 30, with about 2,300 students, in the remaining States. Yale College has the largest number of students. Amherst and Union are about equal in point of numbers; and Harvard University is the fourth. The students mentioned in some of the Southern and Western Colleges, include those in the preparatory departments. The number of Law Schools in the United States is eight, with 214 students; Medical schools, 23; with 133 professors and 2100 students; The Theological Seminaries about 35, with 80 professors, and 1400 students.

Ministers.—The total number of ministers of all the various religious denominations in the United States, as far as could be ascertained, not including the local preachers of the Methodists, nor the ministers of the Friends, may be about 13.000. A large part of these, however, are uneducated, and but poorly qualified for their work. The members of the different churches are estimated at near 1,900,000. The number of communicants belonging to the Baptist denomination in the United States and the British provinces, as stated in the Baptist Triennial Register for 1836, is 517,523; the number in England and Wales, 140,000; in the world, 696,692. The Methodist Protestants of the United States have near 680,000 communicants, the Congregationalists, 140,000; the Presbyterians, under the care of the General Assembly, 250,000. The number of communicants in several of the smaller denominations, is not known. *Am. Bib. Repository.*

UNIVERSITY OF ATHENS.

Our readers are perhaps aware that a University has been established at Athens, Greece, under the patronage of King Otho. It appears to be founded upon a broad and we hope permanent basis. It comprises four departments: 'Theology, General Science, Medicine, Law, and Political Economy.' By letters (says the Gambier Observer) which we have recently received from Mrs Hill, we learn that 'Otho has placed at the head of the Faculty of Theology a man, [Michael] whom they regard as the Melancthon of the Eastern Church.' His Inaugural discourse at the opening of the University, is said to have given no little umbrage to certain of the Greek Ecclesiastics present. The reason was obvious—he dwelt in a tone of just severity upon the prevailing lamentable ignorance of the Clergy of the Eastern Church.—He has a great and noble work before him.—The Lord bless him in it and give him not only the God-fearing meekness and wisdom of Melancthon,—but the staunch heroism and patient endurance of persecution unto death, if need be, of the martyred reformers of our Anglican Mother-Church.—*Christian Intelligencer.*

Thomas Carn.—Of this venerable individual the following account is given in Taylor's Anuals of health and long life:

'The most remarkable instance of longevity which we meet with in British history is that of Thomas Carn, who, according to the parish register of St. Leonard, Shoreditch, died on the 26th Jan., 1588, at the astonishing age of 207 years. He was born in the reign of Richard II., anno Domini 1381, and lived in the reigns of twelve Kings and Queens, viz. Richard II., Henry IV., V., and VI., Edward IV. and V., Richard III., Henry VII. and VIII., Edward VI., Mary and Elizabeth. The veracity of this statement may be easily ascertained by any person who may choose to consult the above register.'—*Curtis on health.*

[From the National Ægis]

COLLECTIONS RELATING TO FASHIONS AND DRESS IN NEW ENGLAND.

By the Rev. Joseph B. Felt.

[*Continued.*]

BOOTS.

These have long constituted a part of dress among nations. When anciently worn by soldiers in active service, they were of iron, brass, and copper. Of this kind were those of Homer's heroes. This author calls the Greeks, brazen booted. But without subjecting themselves to such inconvenient materials, the New Englanders have resorted to animal, rather than to mineral stock, and have preferred boots of leather. These have kept pace with shoes, in the shape of their feet. As a sumptuary regulation, to meet the necessity of the times, the government of Massachusetts order, in 1651, that if any individual, not worth £200, should wear great boots, he should be fined. The ensuing year, Jonas Fairbanks, of Essex county was prosecuted for an infringement upon this law. Others were similarly called to an account. The fact was, that our civil fathers saw, that boots, being short, were nearly as large at the top, as the brim of a hat, and that they uselessly took up too much leather, then rather scanty among them. The enactment had a partial effect, though boots continued considerably large till 1685.* After this, and till 1702, they became high and stiffened. In this manner, they have changed their forms several times. We recollect that about twenty-five years ago, boots were high, stiff, and very protuberant at the calf, and that ever since they have been prevalently low, supple, and straight. Such an item of apparel was formerly made to last much longer that it is at present. Before our Revolution of Independence, most men, who allowed themselves a pair of boots, would wear them occasionally for almost or quite their whole lives.

STOCKINGS.

These were anciently of cloth or milled stuffs sewed together. Mezerari informs us, that Henry II of France, was the first, who appeared with silk stockings, and that this was at the marriage of his sister to the Duke of Savoy, in 1559. Queen Elizabeth, in 1651, was presented by her milliner, with a similar pair of hose, and she was so much pleased with them, she entirely laid aside her cloth ones. The first pair of worsted stockings, knit in England, were made in 1564, and presented to William, earl of Pembroke. By the time our ancestors came to these shores, they had known the comfort of hose, manufactured from various sorts of cloth. For nearly a century after their arrival, red colored stockings, whether of yarn, worsted, or silk, were much worn in New England.* Besides these, wash leather ones were used. About 1702, the *roll up* hose came into vogue. Stockings have, as a matter of neatness, kept their general form, though they have changed as to color, plainness, and ornament. At an early period of our country, silk garters were worn by the more fashionable, and puffed into a large beau knot at the knee. This fell under the observation of civil authority, and was forthwith prohibited.

* Boots of a superior quality were sold in 1693, for 30 shillings a pair.

GLOVES.

These have been long in use. An ancient writer mentions them as a part of Persian habiliments. They have served as emblems of various significations. In 1002 the Bishops of Panderborn and Moncero, as a sign of being invested with their see, were presented with a glove. Monsieur Favin relates that the benediction on gloves at the coronation of French kings, is an imitation of the eastern custom of induction to high offices. To deprive persons in eminent rank of gloves, was formerly an indication of their being degraded. Also, in the fool-hardy practice of duelling, such articles have made a prominent figure. The individual who threw down his glove, was understood to bid defiance, and he who took it up, to accept the challenge. But the chief we have to do, in our republic, with gloves, is to wear them either for ornament or comfort. It was a common custom, down to a half century since, to give pall-holders and others attending funerals, white leather gloves, and subsequently, black ones, on like occasions, till within thirty-five years. Since, it has been the practice of some families to present the clergyman who performs the burial service for any of their relatives, with a pair of black silk gloves. As made of several materials, as appearing of divers colors, as sometimes embroidered, and at others plain, such apparel has been worn in this country from its beginning to the present time.

MITTENS.

These as a part of female attire, left the fingers wholly and the thumb partly bare, and were of a texture to suit the seasons of the year. When the sleeves of the gown were short, such mittens were extended so as to cover the arm. Mittens, as used by males in cold weather, are well known to have covered the whole hand. Few articles are more needed, than they for the prevention of frost bitten fingers and the promotion of comfort. As worn by both sexes, they have generally kept pace with gloves in continuance, hue, and substance.

NECK DRESS—DOUBLE RUFFS.

These, however odd it may appear to us, were formerly worn by males as well as females. They abounded in the reign of Mary. Her successor, Elizabeth, appointed officers to clip the ruff of every person whom they met wearing it beyond certain legalized dimensions. Ruffs were wired as well as starched. Anne, widow of Doctor Turner, for assisting the Countess of Essex to poison Sir Thomas Overbury in 1613, received the following sentence from Sir Edward Coke: 'That as she was the first, who introduced the fashion of yellow starched ruffs, she should be hung in that dress, that the same might be had in shame and detestation.' In consequence of this, ruffs were stiffened with white instead of yellow starch. Perhaps it may not be taken amiss to relate here the introduction of starch into England, seeing it has had much to do with apparel of the neck. It was carried thither, 1564, by Mrs Dinghen Vanden Plasse of Flanders, when she set up as a professed starcher. She instructed others how to use starch for £5, each individual, and how to make it for £20. Such charges in our day would be accounted very exorbitant. But new and attractive fashions have long induced many to gratify their passion for them, even at the hazard of their credit and of impoverishment. The custom of wearing ruffs by both sexes, was imported by some of our primitive settlers. The estimable Winthrop's picture appears with an elegant article of this description. So does the likeness of the Poet Milton, taken while he was a young man. In 1639 this part of dress was so enlarged, that the Legislature of Massachusetts commanded it to be kept within due bounds. It was not long after such legal interposition, that the ruff was laid aside by men, though it has been retained ever since, at alternate periods by women, in diversified forms and sizes.

BANDS.

This appears on most of the portraits, which represent our chief pilgrim fathers. It presents itself on the likenesses of Gov. Endicott, Wm. Pynchon, John Leverett, and others. In their day, it not only hung down before, but extended round, so as to lay on the shoulders and back. On people of the ton, it was tied by long strings, tasseled at the ends and tastefully knotted, and frequently scolloped and elegantly embroidered. As thus made, it attracted the attention of our civil authorities. As early as 1634, they forbid bands to be ornamented with costly work, and in 1639, to be so broad as they had been. A band of large size is drawn on the likeness of Algernon Sidney, who was beheaded 1683. For laymen, it appears to have been relinquished soon after 1685. In a narrower form, hanging merely in front, it has been worn by clergymen, as a class, till within nineteen years. It is now seldom seen in our pulpits.

NECK CLOTH.

Though this had appeared before 1686, yet it was not common till subsequently. As seen on the portraits of Gov. Bradstreet, of Major Stephen Sewall of Salem, and of Daniel Oliver, merchant, of Boston, and others, it was white and square. It hung with its two ends outside of the vest, each of which was over a foot long and had a wide hem at the bottom. The more wealthy and fashionable are drawn having their ends of lace, richly ornamented with needle work. Cravats have been used, more or less, from an early period of our country. Butler's Hudibras, which he commenced publishing in 1663, has the following stanza:

'Less delinquents have been scourged,
And hemp on wooden anvils forged,
Which others for *cravats* have worn
About their necks and took a turn.'

Such articles of dress, being but half the size of the other neck cloths just described, were like these in color, fabric, plainness, and ornament. While the foregoing have appeared on holydays, social and gala occasions, silk and other handkerchiefs have not failed, at other times, to supply their places.

STOCK.

This word was anciently used in the same sense with stocking, and applied to a similar purpose. But about 80 years past, as made of white cloth, both plain and plaited, it was worn round the neck by men and boys. This article was fastened behind with a buckle. It began to be considerably discontinued a half century since, though much longer retained by some, who were 'not the first, nor yet the last to lay the old aside,' by whom the new are tried. It is well known, that nine years ago, a sort of military stock came into vogue, and still holds its popularity.

NECK COLLARS.

About eighty years since, these emerged from below the neck cloth and made a conspicuous appearance. One of them, turned rather deeply over the stock, was drawn on the picture of John Hancock by Copely, in 1765. Previously they had been so low as not to be seen when the handkerchief was on them. Thirty years ago they began to be stiffly starched so as to appear erect. Fourteen years past they were succeeded by those made to be fastened upon the under garb by buttons, and tied behind with strings. Thus manufactured, they still abound, convenient for frequent change, and contributory to an air of neatness.

COMFORTS.

These are composed of woollen, and are of various colors. To some extent, they have been long worn, outside of other clothing, and tied twice around the neck, as a protection against the cold. They have often had their places supplied with square handkerchiefs formed into a roll. Since tippets for males have recently come into vogue, comforts have considerably disappeared. To the hardy, such covering may seem superfluous; but to those whose lungs shrink from the winter frost, from the fall and spring east winds, they are indeed comforts.

LACE.

As this is more for ornament than utility, it was among the first and most prominent items, which

* Cloth stockings were sold in 1675, at 1s. 4d. a pair by the dozen. A pair of 'fine roll hose' was charged in 1691, 10 shillings.

came under the ban of our legislative authority. We have the ensuing law of the Massachusetts Assistants and Deputies in 1634. 'The Court taking into consideration the greate, superfluous, and unnecessary expenses, occasioned by reason of some newe and immodest fashions, as also the ordinary weareing of silver, golde and silke laces, ordered, that noe persons, either man or woman, shall hereafter make or buy any apparrell either woolen, silke, or lynnen, with any lace on it, silver, golde, silke, or thread, under the penalty of forfeiture of such clothes.' However such an enactment may have caused some suspension in the wearing of this proscribed article, yet it still retained the attachment of both sexes, and received other reprimands from the same lawgivers. Lace of its several kinds, served to denote the higher from the lower class in the community, a distinction more known and acknowledged while our country was under regal rule. Gold and silver laces were worn on the hats, coats, vests, and even shoes of the wealthy and noted, till our Revolutionary difficulties, when the public voice was loudly and justly for retrenchment. Of so costly a texture, it has since been laid aside by males, except for the military suits of officers. *Lace, in some degree of this sort, and in a considerable degree of silk, thread, and cotton, has continually made a part of female attire Lord Bacon remarked, 'Our English dames are much given to the wearing of costly laces, and, if brought from Italy, they are in great esteem.' Without intending to impute blame, may we not say, that a like taste has prevailed the world over?

* Bone lace, by the quantity, sold in 1697, for 5s. a yard.

(*To be continued.*)

The imprisoned debtors at New York, in an address to the citizens, say that 'the cells to which the debtors are consigned are more pregnant with disease than those now occupied by the criminals: the walls are damp and susceptible of an indentation to the extent of an eighth of an inch, by a slight pressure—that respectable physicians have stated that the cells are unhealthy, and must sow the seeds of disease and death—that each cell, measuring ten feet by seven, is occupied by two debtors—that the stench already produced, from a defective arrangement within each cell, is positively insupportable!' It is said that the cells in the new jail now erecting in Lowell, Mass., are to be only eight feet long by four wide, and that these cells are to be the extent of the prisoner's liberty, and not mere dormitories, as at the Massachusetts State Prison.

The Smithsonian Legacy.—The Pennsylvanian of Wednesday states, on the authority of a letter from London, that Mr Rush has obtained an absolute decree for the Smithsonian bequest, and that the money arising therefrom has been paid to him. It is said to amount to upwards of a hundred thousand pounds sterling—say half a million of dollars. Mr Rush was expected (by the writer of the letter) to embark for the United States in the course of the present month, and bring the money with him.

This money was bequeathed to the Government of the United States, it will be recollected, for the purpose of establishing an institution for education within the District of Columbia.

On Toothache from Caries.—M. Troschel has followed up some observations, made by him last year in a Prussian Medical Journal, in which he endeavored to prove that the violent pain which occurs in caries of the teeth is not caused by the laying bare of the nerve, and that caries, if unaccompanied by any other ailment, is in most cases free from pain. There are exceptions, however, to this rule, which are not uncommon. We find ordinarily two or more carious teeth together, of which very often one gives great pain, and the others, which are much more injured, and in an apparently worse condition, give no pain. Despite of all palliatives, and all possible attention in the avoidance of cold, the pain often lasts whole weeks with increasing or decreasing violence, there is congestion and repeated swelling of the face, sleep and appetite are banished, and even the good constitution of the sufferer begins to be affected. After the tooth, the author of all this suffering, has been drawn, all complaints cease, and the patient soon recovers. If the extracted tooth be now broken in two, or, what is better, sawed longitudinally through the centre, we find that from the carious part, which is often very distant from the nucleus, there extend a black or brown streak into the cavity of the tooth, where the nerve lies. Sometimes this streak is not very distinctly marked: and in this part the substance of the tooth is only a little less white, duller, and more pellucid than the surrounding structure. This change of color occurs on this account, because that the canals in the substance of the tooth, which lie in layers close one behind another, and pass from the circumference to the centre, are permeated with pus (according to the examinations of Purkinje, Valentin, Gurlt, and Mutler;) they are denominated by the last mentioned author, 'caniculi chalicophori.' In caries of the crown of the tooth, the phosphate of lime which is contained in these canals is absorbed, and during the suppression, the carious matter filtrates still further from the base of the abscess into these little pores: then not only the white color is lost, but the nucleus of the tooth (the nerve of) becomes affected, and this causes the most intolerable pain. Every dentist of observation has seen those dark streaks which pass to the nerve; the little canals can, however, only be seen under the microscope, and then only on thin sections of the tooth prepared on a grineing stone. It is only from very acrid applications, and such as for a period paralyze the nerve, that any alleviation is to be obtained from the torture one suffers, and which arises in the manner we have described. Even the applications of the actual cautery to the carious hollow, has no lasting effects, and the extraction of the tooth remains as the only resource.

A new view of moral accountability.—Three Paisley weavers whose wives were quartered at Gourock for the season, were anxious to get across the Dunoon on Sabbath morning, deeming it a profanation, however to employ an oared boat for that purpose, they employed a friend to negotiate with the captain of the Rothesay, Mail steamer, 'to cast out a bit of his tow, and tak' them wi' him, as he was gaun down that way at any rate.' 'But what's the difference pray,' asked the negotiator, 'between rowing over with oars, and by the paddle of the steamer?' 'Difference! there's a hantle difference between rowing by the power o' man, who maun answer for what he does, and a water wheel pulling us; in ither words gin ye wad hae us to be mair pointedly particular, a steam engine's no a moral being, its no longer an *accountable awgent.*'

Ill-Timed Munificence.—Baron Sina, the wealthy banker of Vienna, is said to have drawn on himself a severe reprimand for having given 40,000 florins for the sufferers by the inundation at Pesth, while the Emperor has given only 20,000. Prince Metternich, we are told, said to him, 'It seems, Baron, that you do not understand propriety. M. Rothschild is richer than you, and yet he has given only 15,000 florins. It appears that you think yourself above the throne. The Emperor, Monsieur Banker Sina, will not forget this trait of beneficence and modesty.'

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